SPECIAL COLLECTIONS

EAST WEST 東西報

THE CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • MARCH 31, 1971 VOLUME 5, NUMBER 13 • 15 CENTS

Mix master plan meet on housing

he San Francisco Planning nmission held an unusual town . forum last week in its last eduled public hearing for a new ısing master plan.

: was a San Francisco potpourri. nese newcomers told of their llusionment with the new world l their fear of being evicted from dequate housing. Spokesmen of ıdle-class neighborhoods ex- ssed fear of high-rises. And ıe blacks said the commission s not "totally committed" to ling segregation.

'he commission has held a nber of public hearings dealing h the complexities of preserving ghborhoods, upgrading all resi- ıtial buildings and deciding ere future housing should be ated.

'he commission heard testimony Chinese from John Sang of the inese Newcomers Association o said the Chinese fear what will ɔpen to tenants if substandard inatown housing is renovated to al standards.

58,948 GRANT TRAINS CHINESE IMMIGRANTS

Congressman Philip Burton em.—S.F.) has announced that Department of Commerce, onomic Development Adminis- tion has made a grant in the ıount of $58,948 to the Immi- ınts Development Center of San ancisco.

The purpose of this grant is to lp finance a program to train and ıce unemployed Chinese immi- ınts as chefs in San Francisco. ıe total project cost is $78,661. ıe Immigrants Development Cen- r is providing $19,713.

LOCK COCKTAILS SALE EAR STOCKTON CHURCH

Representatives of the Chinese nmunity persuaded the City nning Commission to block the ɔposed sale of cocktails in a taurant operated by the La- er's International Union Local at 144 D. Lafayette.

'ointing out the proximity of the nfucious Church and school, the inese spokesmen successfully ued that allowing cocktails uld result in "a night club nosphere" that would not be mpatible with the neighbor- od.

The commission split 4-3 on the ue.

The commission also voted to let ng Chan operate a retail food ıre selling packaged wine and er in a two-story structure to be ilt at the northeast corner of ızelton Avenue and San Joaquin reet. A four-unit apartment will built over the market.

Send Us Clippings from Your Hometown Papers

The murder of Little Pete is one of the 31 authenticated scenes at the Chinatown Wax Museum which opened last week. Three years in the making at a cost of $1.5 million, the museum is owned by Mr. and Mrs. Sinclair Louie.

Hoh still in race as write-in candidate

OAKLAND—Dr. Kenneth B. Hoh, write-in candidate for the Oakland City Council's Fruitvale area District Five seat, is urging voters to write-in his name and stamp the spot after his name on the April 20 municipal election ballot.

Dr. Hoh, an Oakland optometrist, is one of three candidates for the District Five seat disqualified on technicalities. He has called for reform in Oakland municipal election procedures, including the clarification of nomination instructions and the creation of period of grace when candidates may amend nomination petitions.

Regarded as a strong contender for the council post, Dr. Hoh is endorsed by many segments of the community including the Oakland Coalition, Bay Area Native American Council, Chinese American Citizens Alliance, UAW CAP Region 6, East Bay ILWU, the Hon. Ron Dellums, the Hon. Ken Meade, the Hon. John Miller, the Rev. Arthur M. Romig, the Rev. Rivers Florida and Father John Maxwell.

Dr. Hoh plans to be an active and "visible" city councilman, giving the people of both District Five and the city as a whole the kind of "sensitive representation they need to deal with today's urban crisis." He plans to establish a district office and to call periodic town meetings in his area.

Dr. Hoh advocates closer coordination between the city and its schools, especially at this time when both have master plans under discussion. He favors a strong municipal park and recreation system and believes sound recreation programs are a deterrent to crime.

Dr. Hoh has demonstrated his concern for his community in a number of civic capacities. He has served as co-chairman of the Oakland Citizens Committee for Urban Renewal, as a director of the Oakland Economic Development Council, Inc., and as the charter chairman of the Lincoln Square Recreation Advisory Council. He is chairman of the Oakland Chinese Community Council and a past president and "Man of the Year" of the Wa Sung Service Club. He is an active speaker for the "Home Alert" program as a member of the Oakland Citizens' Crime Prevention Committee.

He is a former community campaign chairman of the Easter Seal Society, and a former Merritt College Citizens Advisory Committee member. He has served as a human relations consultant for the Oakland Public Schools, as a Cub Scout Pack advisor, and currently is acting as advisor to the Hawthorne Area Recreation Council.

Dr. Hoh is a graduate of the University of California School of Optometry and has practiced in his Oakland Chinatown office and at Oakland Kaiser Hospital for the last 11 years. He is a member of the California Optometric Association and a director of the Northern California Permanente Optometrists.

Students push Taiwan stand on Tiao-Yu Tai

High noon, April 9 at Portsmouth Square, the Bay Area chapters of the National Tiao-Yu Islands Action Committee will stage a rally to protest Japan's aggression, American collusion with Japan's militarists and Taiwan's impotence in the face of crisis over the sovereignty of Tiao-Yu Tai Islands.

In an open letter to the government of the Republic of China, the committee asked that the Nationalist government in Taipei declare to the world at large that "China's sovereign rights to the Tiao-Yu Tai Islands are not to be violated."

Tiao-Yu Tai, composed of five rock-girt islets, lies 120 miles north of Taiwan. In 1968 a survey indicated that the seas surrounding the islands could be one of the largest oil bearing areas in the world.

LIVELIHOOD

For centuries Chinese fishermen have been fishing around these islands, building piers, living quarters, wells and tracks. Thousands of Chinese today depend on these islands for their livelihood. Historically, geographically and legally the islands are part of Chinese sovereign territory.

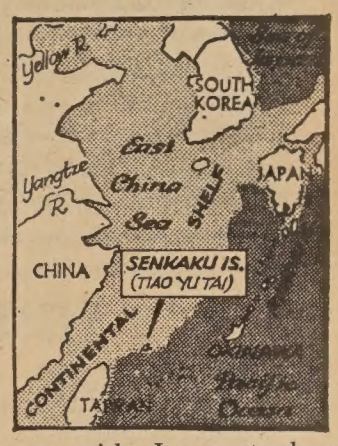
Since the discovery of oil, Japan, under the Sato regime, has declared that the islands are "indisputably" a part of Japan.

The Japanese set demarcation tablets on the islands, ripped off the flag of the Nationalist government, expelled fishermen at gunpoint and banned fishing by Chinese nationals within the island boundaries.

Thus far, the Foreign Ministry in Taipei has issued ambiguous statements and taken no firm stand to protect sovereignty and territorial claims.

REVERT TO JAPAN

To compound the situation, the U.S. government in the 1952 Peace



Treaty with Japan, took over administrative rights over Tiao-Yu Tai as part of the Ryukyu Islands. Under an agreement reached by President Nixon and Prime Minister Sato in November 1969, the administration of the Ryukyus will revert to Japan in 1972.

The National Tiao-Yu Tai Islands Action Committees is composed of Chinese students in colleges throughout the country. Earlier in January they demonstrated in San Francisco, Los Angeles, Seattle, Chicago and New York over Tiao-Yu Tai. The Portsmouth Square rally is sponsored by chapters at UC Berkeley, Laney College, Merritt College, San Francisco City College and San Francisco State College.

COOL GUNMEN BORROW TRUCK FOR GETAWAY

SUNOL, Cal.—Two cool gunmen wearing hard hats struck the Sunol Market and escaped with $3000 in receipts after locking Ben Lai, the store owner, and his wife and seven customers in a walk-in freezer.

When the gunmen ran outside to make their getaway, their car would not start, so they returned to the market and borrowed the keys to a pickup truck belonging to one of the customers.

KIDNEY FROM CADAVER TRANSPLANT IN HAWAII

HONOLULU—St. Francis Hospital has reported Hawaii's first kidney transplant operations using organs from a cadaver. Sister Maureen, the administrator, identified the recipients as Arthur Uemura and Jeannette Chong.

Sister Maureen reported that the new organs in both patients were producing urine.

Fisherman Wharf and minority jobs

A long effort to change the hiring pattern at Fisherman's Wharf promised to get somewhere last week.

Dean C. Julian Bartlett of Grace Cathedral reported to the Human Rights Commission on a meeting a week ago that he called the most encouraging in the nearly two years of studying the problem.

Bartlett, a member of the commission, said representatives of the restaurants and the bartenders and waiters unions agreed to make an effort to hire more members of minority races for "visible" jobs.

The commission had been troubled earlier to discover that the 12 major wharf restaurants had a combined total of only two "visible" minority employees, both black.

(Visible employees are bartenders and waiters. The commission conceded that the restaurants had more than ample minority workers in the invisible category—busboys and dishwashers.)

Both unions—bartenders and waiters—said they had minority members on their rolls and indicated they wanted to increase the number.

The commission's employment section said it would help the restaurants and the unions to recruit additional minority people for visible work.

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EDITORIAL

TIAO YU TAI

Chinese students on 35 college campus throughout the nation are united in an effort to warn the world on the rise of Japan's militarism and impel the Republic of China to prevent a Japanese takeover of Tiao-Yu Tai Islands.

Since 1968 when a survey indicated a potential source of oil around the area, Japan has asserted her sovereignty of the islets. Gunboats have been dispatched to expel Chinese fishermen, the flag of the Nationalist Chinese ripped off and set up demarcation tablets on the islands.

The Tiao-Yu Tai Islands are part of Chinese sovereign territory by law and by history.

Under an agreement between President Nixon and Prime Minister Sato, adminstrative rights of Tiao-Yu Tai will revert to Japan in 1972 as part of the Ryukyu's chain.

The Chinese students in the U.S. are taking public political action on the issue They will demonstrate from coast to coast on April 9 and 10 to protest Japan's act of aggression, American collusion with Japanese militarists and Taiwan's impotence in the face of national crisis.

Locally the rally will be held at Portsmouth Square on April 9 at noon. Join the students to defeat Japanese militarism.

EMERGING NEEDS EDUCATION ACT

State Senator Milton Marks introduced a bill this week which would reduce local taxpayers' contribution to the cost of special education programs by making $60 million available to the state's local school district.

His Emerging Needs Education Act will provide state aid for the development of new, relevant programs to meet the needs of today's students.

The state aid would be applied for on a 50-50 matching basis by local districts which are now carrying the entire financial burden for these programs. This bill will give them $60 million from sales tax revenues.

Many of the state's school districts are trying to cope with an influx of non-English-speaking students by providing programs paid for by local taxpayers.

The state should give financial assistance to these districts.

The state money will be available to districts for a number of programs which range from drug abuse education to specialized instructions for educationally disadvantaged students. Two which concern Asian student especially are:

*Special materials for courses in racial and ethnic studies and instructions in the history and culture of racial and ethnic groups.

*Instruction for bilingual students in English as a second language.

CHINATOWN WAX MUSEUM

Opened only last week the Chinatown Wax Museum is drawing community protest over its tableaux. The Chinese Times, leading Chinese newspaper in the country, rapped it in an editorial.

The editorial deplored the crass commercialism which exploited the vice and violence of old Chinatown.

Other adverse comments have also been heard.

We hope the proprietors will heed the criticism and make appropriate changes.

Letters to the Editor

SUMMER YOUTH PROGRAM

Brothers and Sisters:

With summer drawing near, the East Bay Chinese Youth Council has already begun its plans for this year's Summer Youth Program. Those of you who were involved in our program last year already know what a success it was. In the planning of our program, we hope to better, if not equal, last year's program.

We will probably handle close to 150 youth this summer. There will be about 15 to 20 different projects, involving the youths, operating out of our center. Most of the projects will relate directly to the Chinatown community. By this I mean a project which will either be a service to the people in the community or its functions and results will be a benefit for the community. To assure the success of our summer program, the EBCYC will be needing a fairly large and proficient staff.

Therefore, the EBCYC is calling out to all Brothers and Sisters to volunteer their time and efforts to assist us in achieving our goal. You will be asked to put in 20 to 25 hours a week, for 10 weeks during the summer. You will also be required to attend occasional day or night staff meetings.

If you have nothing adventurous to do this summer and wish to participate in our program, please contact us either by mail or phone before May 10, 1971. Arrangements to meet with you will be set up soon after that. Your cooperation will be greatly appreciated.

ALL POWER TO THE PEOPLE!

Ronald Low
Employment Chairman
East Bay Chinese Youth Council
165 10th Street
Oakland, Cal. 94607
(465-5860)

PROTEST CEP DIRECTOR

Dear Editor:

The Associated Chinese Students of North Beach-Chinatown strongly protest the recent hiring of Miss Rankie from Los Angeles as the (CEP) Concentrated Employment Program Director for the Chinatown-North Beach community. We feel that this hiring constitutes yet another act of bureaucratic racism and insensitivity to the needs of the Chinese community.

Our organization, representing nearly 400 members, feels that the hiring of Miss Rankie is inadvisable because both the Chinese community and the CEP program require staff members to be familiar with the Chinese community. The unique mixture of cultural, slum conditions, and language factors presented in our community means that a person unfamiliar with our community will not only be ineffective but also harmful through alienating clients from the program itself. (Our experience has convinced us that programs operated by persons unfamiliar with the community have not only been useless in reaching out to those who need help but also actually discouraged community people from seeking assistance.)

This situation is even more unfortunate because there are individuals who are familiar with the community (some of whom speak Chinese) and are well qualified for this position and yet who were not hired.

We urge the transfer of Miss Rankie and her replacement by a fully qualified person.

We also urge readers to voice their reaction to:

Mr. Ben Hargrave
Human Resources Development
745 Franklin Street
San Francisco, Calif.

Sincerely,

Jack Gee
(Chairman)

AN OPEN LETTER TO THE PROPRIETORS OF THE CHINATOWN WAX MUSEUM

Dear Sirs:

It has come to our attention that included in the displays in your wax museum will be an opium den and a tong murder. While these scenes might have some historical basis, they are certainly not representative of Chinese people, particularly not the overseas Chinese. We feel that you are using sensationalism for the sole purpose of monetary gain and at the expense of the integrity and good reputation of the pioneer Chinese people. You have taken the previously mentioned scenes out of their actual historical context and have displayed them as common occurences.

In actuality only a small number of Chinese were ever addicted to opium. Furthermore, you are playing upon the popular American stereotype of the Chinese opium addict. For many years Americans have used the excuse that all Chinese were worthless opium addicts as a basis for discrimination. To show such a scene in your museum will seem to be a confirmation of the old stereotype. The fact that opium was purposely introduced to China by the British (and subsequently opposed by the Chinese people, resulting in the Opium war) makes your display even more misleading.

As to the display of a tong murder, you again seem to be playing upon a stereotype which says that Chinese used to run around with hatchets killing each other. As you might already know, anti-Chinese sentiment ran very high in earlier years; the Tongs were organized to prevent the murder of many innocent Chinese.

In summary, we feel that these scenes previously mentioned are entirely unrepresentative and strongly urge their elimination. All the profit in the world is not worth the integrity of the Chinese people.

Yours truly,
Florence Chan
(Chinese Students Association)
Jocelyn Won
(Asian Association for Unity)
Raymond Quan
Tat Ming Ko
(Chinese Culture Club)
City College of San Francisco

FRESNO GROCER SEEKS SCHOOL BOARD SEAT

FRESNO—Grocer Keith Chun has filed a declaration of candidacy for the Fresno School Board.

He and Floyd E. Heely are the only official candidates so far for the two board seats, both to be vacated, which will be open for the April 20 election. The incumbents are not seeking re-election.

Chun, a University of California graduate with a degree in business administration, ran twice for City Council, in 1965 and 1969, losing narrowly in both.

COMMON PROBLEMS

Dear Editor:

Your reporting of communi affairs among the San Francis Chinese community has been great interest to us here in Bosto As there are many similarities a common problems between o respective communities I feel th better coordination and commu cation should be established a maintained. This is one of t reasons I am writing you.

In recent months there has bee solid but gradual increase of acti ties among the more civic-mind members of our community. \ are now in the process of active applying for funding of a heal facility and a multi-service cent Additionally we have a dedicat group of people who are looki into the possibilities of establishi an adult education center with t express purpose of diversifying o manpower and resources and establishing some mechanism which our people may be proper integrated into the greater societ There are certainly many intern problems similar to those y might have encountered with t "Six Companies." Neverthele progress is being made as a result a newly-emerged civic awarene

Fraternally,
Eugene Wong
Boston

LAST RITES FOR PETER H. WONG

Services for Peter H. Wong, former commander of Cathay Po 384 American Legion, was held Carew and English Funeral Hon last Friday with interment Greenlawn Memorial Park.

Wong, 69, was secretary of t Chinese Six Companies and lived 2560 McAllister St.

Wong was born in Happy Cam Calif., but had lived in San Fra cisco most of his life. Before h retirement, he was employed as postal clerk.

He is survived by his wife, Susa and by three sisters, Mrs. May L and Mrs. Jennie Lee, of Los A geles, and Mrs. Emily Chinn Fresno.

the CHI-am corner

By Jade Fong

VO IMPORTANT DATES TO REMEMBER...And they both fall on ›ndays this year. Last Monday was青年節, Youth Day, so-called cause it commemorates 72 youths who were killed and buried at 黃 崗 (right outside Canton) in an attempt to overthrow the Manchu vernment in 1911. Then next Monday is清明 *Tsing Ming* or *Fes-al of the Tombs,* which is always 106 days after the winter solstice. at's when you go to the graves of your ancesters and sweep it clean indicate that the dead has living descendants so that the original ner of the ground or his descendants will not come to disturb the ve. Then you light the candles and arrange the offering of such ›ds as pork,fish, fowl, cakes, and cups of wine and tea. Following s, each member of the family, by order of rank, shows his respect kneeling and bowing his head near the ground three times. Then mes the burning of mock-money and the pouring out of the wine os on the burning paper, after which follows the best part–a picnic.

er wonder why the offering can be consumed by the living after ceremony? Well, the Chinese believe that the dead takes only essential and immaterial elements of the food and wine. (I ays knew the food tasted different, but I thought it was only my agination.) And if you're also wondering why you pour wine on tomb-stone, it's to help preserve the original beauty of the stone, ep it from moss, and to make the engraved letters on the stone re distinct.

OP, LOOK, AND LISTEN...even though you don't quite know at you're suppose to be gawking at...especially happens in China-wn. For example, I was walking along Grant Avenue Tuesday ernoon when I observed people lined up between Pacific and Jack-n Streets staring at China Pharmacy. Naturally, I got in line. After hile, my curiosity got the better of me and I asked the person to my ht what was going on. She didn't know but offered some suggest-ns. Then a police car drove up and the crowd grew bigger. Every-e was asking everyone else what was going on. Having done my nking five minutes later (no lines for once), I appeared on the ene again and got the story from a bunch of jabbering ladies. It ems two young Black kids had been caught shoplifting at China armacy. Oh, was that what all the commotion was all about. You n bet if it had been two Chinese kids, more fuss would have been ade.

HINESE FOLK CONCERT...Were you one of the 300 jammed into e main reading room of the Chinatown Branch Library Saturday ght (March 20)? If so, skip this section because you don't need me lling you what good vibrations there were that night. And they me in all shapes and sizes...the old, the young, the American-born, e China-born, White, Yellow, straights, not-so-straights, students, rents, professors...to hear Wilma Pang Chung sing Chinese folk ngs with her guitar. And it was b-e-a-u-t-i-f-u-l to hear and to watch e effect of her singing reflected in the faces of the audience.

GARDING ANNE...who moved out on her own this month, I eived the following letter:

"Just want your friend, Anne, to know that I have three friends o went through the same thing as she did and for identical reasons--ace of mind and freedom to live the way I want.' It was a traumatic perience to each of them to reach that actual moment of telling eir parents that they were planning to move. There were days of ther strained nerves and forced calm by all until after the actual parture. In each case, it all worked out for the best. The girls, ed in 'filial piety' made it a point to return home once or twice a ek to visit. Their parents rejoiced at seeing them, they ate to-her, had decent conversations with each other for the first time d in each case, the moving out actually brought about a closer re-ionship between daughters and their parents. They saw each other s, but it proved that 'absence does make the heart grow fonder!' o knows?...Maybe the parents wanted to have peace and quiet o!"

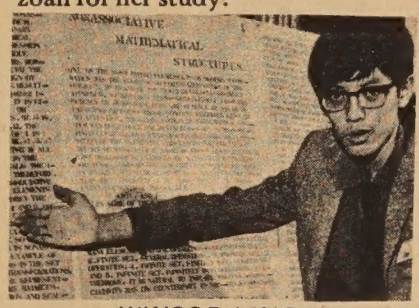
true. After the initial jump, Anne is getting along fine with herself d her family.

Miss Teenage Chinatown 1971 Kathy Jew, Chinatown Lions Club President Lemuel Jen, and Miss SF Chinatown Dorlie Fong at the Lions Club's teenage pageant. (Kem Lee photo)

SCIENCE TALENT SEARCH WINNER

WASHINGTON, D.C.—Ten young prodigies judged as the nation's most promising in the 30th annual Westinghouse Science Talent Search shared $67,500 scholarship grants last week.

Winners of the two $8,000 scholarships were Wensor Ling, 17, and Cecilia W. Lo, 16, both of Flushing, N.Y. Wensor conducted a study in modern algebra on the properties of nonassociative mathematical structures. Cecilia's research concerned the effects of environmental stress on cells' lysosomes as a cause of aging. She used a protozoan for her study.



WINSOR LING

CECILIA W. LO

Martin W. Lo, 18, brother of Cecilia, received a $6,000 award. Marie S. Jernazian of New York City and Mitchell L. Dong of Bergenfield, N.J., were named as alternates to the $4,000 scholarship.

The ten winners were selected from 18,000 high school seniors from 49 states and the District of Columbia. They and thirty other semifinalists spent a five-day all expense-paid visit in Washington, where they visited their Congressmen, scientists and exhibited their projects.

ST. PATRICK'S PARADE WINNERS ANNOUNCED

Awards have been announced for 32 units that participated in the St. Patrick's day parade.

Judged best women's drum and bell corps was St. Mary's Chinese Girls Drum Corp. Central High School was second.

Galileo High School was named best drum corps and also won the Charles P. Teevin award.

騎士牌長褲由頭到腳永無褶痕

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CHINESE WORD-A-DAY

BY GORDON LEW

There is a wonderful reward in store for those learning to write Chinese. You are taught to draw and to write at the same time. For as you see in today's illustration, many Chinese characters are directly derived from pictures of the objects themselves. Of course learning these characters takes time but then the Chinese are well-known for their patience and persistency. Though not born with these virtues, you can bet your ivory chopsticks that the children are taught until these virtues are caught!!

And how do the Chinese parents teach their children? Like smart parents everywhere, they teach through examples and with ancient stories.

One of these stories is about an old man who was irritated by a huge mountain blocking his view and he decided to level it. He gathered all of his children and grandchildren to work on it. Do you think the people praised his efforts? No, they all laughed at him and said that he was too weak and old and could never finish the job. But this talk did not discourage the old man:

"I'll work on it till I die. But that will not be the end of it. My sons and grandsons will continue to work. And they also will have their sons and grandsons. We will multiply, yet the mountain cannot get any larger. Wait and see! Someday this mountain will be leveled."

What an admirable spirit! As the Chinese say,

"Keep digging."

Cantonese **S-AN** Rhyme with BOND

Mandarin **SHAN**

Candidate: 'Bring Back Involvement'

BERKELEY

According to school board candidate James Louie, "there is a strong need to bring back the kind of community involvement" evidenced here in the mid-60's when some 300 persons worked together to provide a Master Plan for Berkeley's schools.

Louie's key platform plank in his bid for election to one of the three seats to be filled on the board April 6 is "to promote greater community participation in schools."

This can be done in part, he said, by creating a school-community committee to dust off the Master Plan, review it on a regular basis, and review the district's present goals as they relate to the plan, making recommendations for possible changes.

"The district is now trying to be everything to everybody," Louie, 45, said, adding that such an approach leads to misunderstandings and apprehension in the community.

He said he believes the school district should strive for this goal and keep trying to achieve it, but should involve the community more in getting there.

LOUIE SAID there is a strong polarization in Berkeley today which has nothing to do with race problems.

The community is polarizing, he said, on whether Berkeley should be molded along traditional lines or head towards "far out" education.

He said there is a definite educational need, particularly in Berkeley, to understand the reasons for various alternatives and to have a variety of modes for youngsters.

"I appreciate the value of each one," he said.

Louie said he concurs in the board's decision on subschools, describing them as "innovative programs groping for the changes that are needed.

"We can learn from them and strengthen what we have," he said.

JAMES LOUIE

LOUIE SAID Berkeley schools reflect their community and contain three different groups of students who must be provided an education: (a) traditional, (b) those who need concentrated basic skills attention, and (c) a group which is clamoring for and can handle unstructured education.

"I'll give anything a try that will help get them the education they need and have a right to," he said.

As a school director, he said, he would enforce tighter controls on budget planning and expenditures, not allowing the district to get in a deficit condition.

"There should have been more insistence on this a year ago when the board was made aware of the fiscal problems."

Meanwhile, to solve the present crisis he belives firing of personnel should be on the bottom of the priority list.

If seated on the board he would "get a complete overview of the programs already started and to which we are committed" before deciding what to slash.

WITH THE presently constituted Citizens' Budget Committee working in concert with the to-be-appointed Master Plan Review Committee, there would be less likelihood of facing budget deficits every fisca year, he said.

Louie said he generall agrees with and supports th present board's policies an goals and has little contes with anything but the budge situation.

The candidate has six mai election planks:

—To make the schools re sponsive to community needs.

—To promote greater com munity participation i schools.

—To regain public con fidence in the school system.

—To provide taxpayers wit a balanced school budget.

—To make schools attractiv for all children.

—To do his homework on al school matters.

Louie is an architectura planner for the University o California Medical Center i San Francisco.

He is married and has fou children attending Berkele schools. The Louies have live here 12 years.

THE CANDIDATE is a 194 graduate of Oberlin College and has served in many civi capacities, including boar membership on the San Fran cisco Chinese YMCA board council, camp and progran committees; on the UBA budget panel last year as par of the agency monitorin team; was superintendent o Epworth Methodist Churc adult curriculum; on Berkele Schools Asian Task Force a its chairman, and is a commu nity advisor to the Unite States Office of Educatio Training of Teacher Trainer Program.

"I will understand both side of all issues before acting, pre pare and keep a balance school budget, work toward equal educational opportuni ties for all Berkeley children and get all groups to wor together for better schools," Louie promised.

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Departure July 4, 1971

Yvon d'Argence of Center for Asian Art and Culture, shows little Susan Sangsaw a part of the Brundage collection of jade which opens today at the Cyril Magnin Jade Room in the Brundage Wing of the de Young Museum.

1971--Whither our people in America?

By ELSIE CHOY LEE

20 years ago our family returned to this college town hich has a fair share of metropolitan atmosphere brought ome by the town's people and the faculty from their tra- els. During World War II it was just a small Midwestern own with rows and rows of houses renting rooms to stu- ents for a few dollars a week, brooded over by the famil- ar motherly figure of a landlady sweeping her front porch n an overcoat too short to cover the flowery apron usually nderneath. Now much has changed and apartment build- ngs in various architectural forms and speculator monstros- ies, remotely controlled by absentee landlords through anagement, have helped to bring a less personal cityscape o this town of 100,000. A student now pays fifteen dol- ars a week for a room or shares a $150-$250 apartment ith some friends.

It is this town in its early homey atmosphere in which ny husband and I attended the university. It is this town n its new brisk version in which our children and those of any friends are preparing themselves for the future.

Underneath the cool facade, however, action and inter- ction among the cosmopolitan student body has greatly ncreased. There is a greater amount of everyday social nd intellectual intercourse between Chinese and other peo- le than in our days, and the liberating influence comes to ne fore when it involves expressive demonstrations as the urrent one on Tiao - Yu Tai. The very fact that the out- ry is being taken from campus to campus in America, hereas students in Taiwan have not stood up to their overnment, is of significance. Like all intense intellect- als, Chinese students are not impervious to protests and prising. As a matter of fact, they were one of the very rst to take up such action in modern history as in the lay 4th Movement of 1919 in China. China and her peo- le could ill afford campus disruptions that have less con- ern than national pride and survival, and for this reason, no other, the outcry of Chinese students across the nited States deserves attention. In Michigan's subzero eather of early February, the Tiao-Yu Tai protest brought bout a rally at the campus diag and an open meeting eaturing films of Japanese aggression 1932-1945 as well as peakers. Emotions were high, and the chairman was bare- able to manage the questioning period which turned out be a free for all speech making. Under the banner of lling for a united front from all Chinese compatriots, the udience nevertheless, was made up of mostly students om Taiwan and Hongkong with Chinese-Americans far -between.

Where are the Chinese Americans? They are too busy aking a place of their own in this country. Only when ey reach a plateau from which they can scan with know- dge and security the challenge on both sides of the Paci- c will they have interest in such foreign disputes. Theirs re the third and fourth generations from forefathers who ere self selected from Kwangtung province where Canton rought contact with the West as early as the 16th Cent- ry. With nothing but a dream for a better future, these arly sailors pitched all they had into sailing vessels and arted life from scratch in this country. They took the ouble role of lowly immigrants, and more importantly, ardy pioneers, all the while getting no political or legal rotection from the weak national government and with- tanding all the discrimination on these shores. Full status as not obtained until after their sons served and many ied in the Second World War, and so it has only been 25 ears that a feeling of permanency has been fostered in the ves of these people. Their children are still new in the olitical arena of this land where a people must serve in rder to be effective in a democracy.

In many Chinese communities the usual immigrant pat- rn is still to be seen, with the older generation still cling- g on to their old ways for security, and the young leap- g wholeheartedly into what they consider a brave and ew world. The old autocratic pattern still rules the Ben- volent Societies in Chinatown, frustrating the younger eneration whose tempo has been sharpened by the mod nd the sub, and what have you. In this age of social up- eaval, it is baffling enough for some American parents to nderstand their children. We can well imagine the prob- ms, the fears and the struggle for immigrant parents to ake sense out of their offsprings in the convulsive soci- ty of today.

Comparatively easier living might well give the young an dge toward their goals in life. Yet they have to be a leap- ing generation, for no sooner are they out of high school than they are given the test of the great social unsettleness now facing all of us. For the quest for the meaning of life is no longer armchair stuff, it is being sought in the class- room as well as on the street.

What have we contributed toward the sighting of this fu- ture generation? What have we gained through the cultural advantage of a double heritage, if indeed we have made use of that advantage? The following story may bring out some salient points for our examination.

Recently we watched a TV Great Books series filmed at the University of Michigan under the direction of an old friend, the late Assoc. Prof. John Muehl of the English De- partment some years ago. There is more than one Great Books program being offered over television, but this one is unique to me because of some good reasons.

When Muehl was alive, his life touched ours in a funda- mental way. We made his acquaintance by the sheer acci- dent of asking direction from him in his neighborhood. His friendliness brought our families together, and I still recall with mirth their account of having to eat hot curry in the drenching heat of India. Newly married, he brought his wife to India after World War II for two substantial years in quest of Eastern philosophy before coming to Michigan to teach.

That must have been after we lost our second child around 1953, for I remember telling him of having brought some rel- atives to visit the Ford Rouge plant and describing to him my reaction on assembly line work in the plant - a reaction that impinged itself so forcefully on me that I wroted a poem about it when I came home. With great understanding, he forthwith produced a book about the meaninglessness of life, in which an executive who has lived conventionally and successfully, was finally caught by the monotony and mean- inglessness of his life. One day, this executive simply went berserk and quietly planned and shot a man he hardly knew. His crime was never discovered, but somehow he felt no re- morse either. As Muehl put it, he did it because life was be- coming meaningless, and had needed stimulation to feel a- live. However, our hero did nothing to uplift his life basic- ally, he let it go to the point of no return, of nihilism, with the result that he closed the final scene by committing sui- cide.

The Tate and the Ohta murders, the occult, the drug scene and the various self destructive syndromes of today - they are but the same story come true.

—Continued on page 7

Architect Sooky Lee shows Eagle Scout Lester Townsend of Rancho Cordova a few architectural points at Civic Day celebration in Sacra- mento. Sacramento Bee photo)

DIVERSIONS

Sat. Feb. 6th-Frid., April 9th

An exhibition of large-scale calli- graphy by San Francisco artist Li Li-Ta will be on view in the M. H. de Young Memorial Museum.

Sat., March 27th-Sun., May 2nd

An exhibition of sculptural toys and playful sculpture by the Jap- anese designer Shigeo Fukuda at the M. H. de Young Museum. It is entitled "The World of Shigeo Fukuda in U.S.A."

Weds., March 31st

Bay Area Science Fair (18th An- nual) exhibits science projects by junior and senior high school stu- dents. California Academy of Sciences, Golden Gate Park. 10 A.M.- closes at 7P.M. on the 31st. (Small admission charge to the Academy, but the Fair is free.)

Beginning Wed., March 31st

The new Magnin Jade Room in the Asian Art and Culture Center of the de Young's Avery Brundage Wing open to the public. 260 works out of a Brundage Collect- ion of 1200. Other jades will go on view every five or six months.

April 1st-4th

Nihonmachi Cherry Blossom Fest- ival, coinciding with the flowering of cherry trees in the Japanese Tea Garden, extends over two weekends. The Japan Center, Post and Buchan- an Streets, is the hub of the activity and the Peace Plaza is the stage for many events,

Saturday, April 3rd

Chinese-American Institute of Eng- ineers "Spring Fantasy" scholarship benefit dinner dance. Semi-formal. Four Seas Restaurant. $18 couple. For tickets and information, con- tact Leong Wong 587-6430, Arthur How 333-7857 or Geo. Jeong 474- 9233.

Tuesday, April 6th Noon

"Racist Institutions" will be the subject of three San Francisco State College professors at the Downtown YWCA's free public lecture at 620 Sutter St.,

Sunday, May 2nd

A showing of the water-colors of Harry Lew at the 14th Annual Rotary Arts and Crafts Festival at the Village Shopping Center on Big Basin Way, Saratoga, CA.

·GIVE·
RED CROSS

Who's your hero?

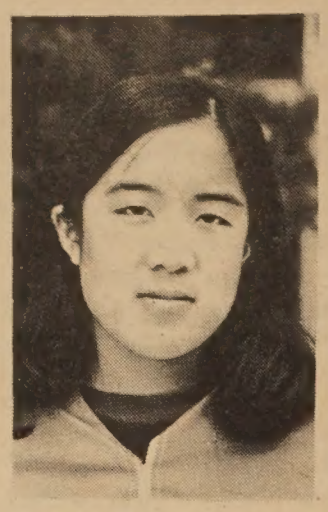
(Dennis Barloga Photos)

DORMAN LOUIE

Errol Flynn because he believed in living life to the hilt. He died at 50. He didn't believe in old age.

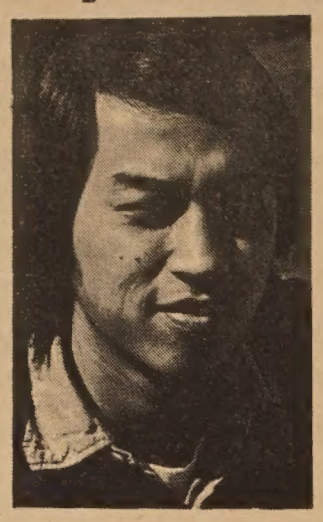
RANDY LEE

Karl Marx because I like his theory on dialectic materialism. (Due to internal forces, one economic system will give way to another.)



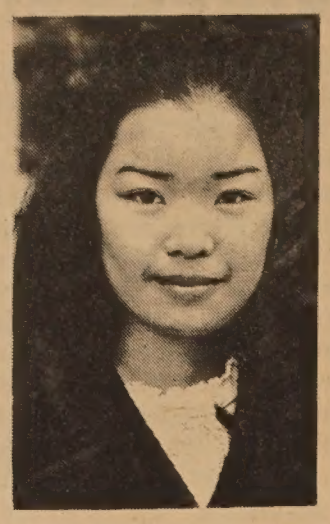
CAROL YUK

Jesus Christ and my father. Jesus Christ because he did so much for us. He died for us and I have experienced his love. It's a real thing for me. I feel he has affected the world more than anyone else who has ever lived. My father because he raised me. He's the kind of person I would want to marry someday—hard-working, loving, and helpful to others.



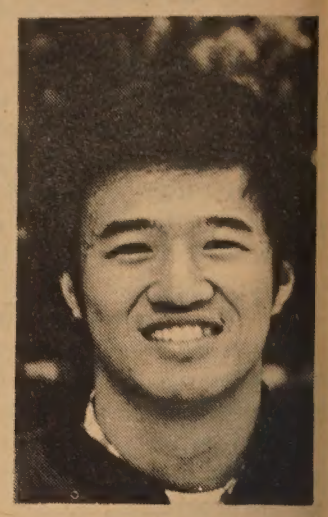
RON SID

My heroes are people I can respect, like Ralph Nader, who defends many things that affect me, e.g. food, environment, etc. and Mao Tsetung, who represents my feelings about socialism and economic systems: the mass of people have a chance to enjoy life.



CHRISTINE WONG

David Harris and Joan Baez. Dave went to prison for a just cause. He's not like a lot of other protestors who talk but don't do anything. As to Joan, her songs have meaning. She doesn't pretend to just glorify weed like other singers. She really has something to say.



GLENN YOW

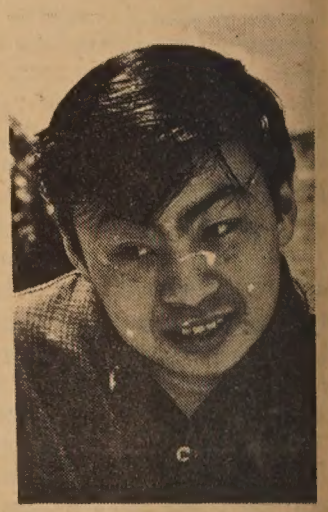
There are no heroes. Like Simon & Garfunkel say in the last stanza of "Mrs. Robinson," Joltin Joe has left and gone away. The past generations idolized heroes. Our generation knows that there are no more Joe DiMaggios. There are no more heroes.

CHRISTINE S. YEE

John Orofino, who's in the English Department at Gal. He doesn't just talk. He has a genuine concern for the kids and really listens, not just condemn.

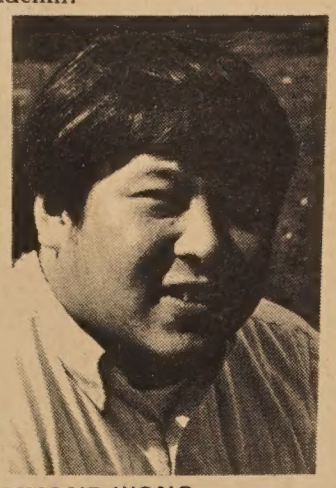
RAY YAN

Heroes are okay for others, but I have no fantasies. There is no one above myself.



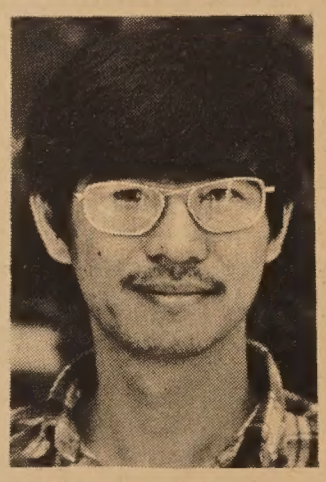
JOHN LOO

Certain types of educators who are motivated and aware of what is going on, those who carry an equilibrium between reality and their own drives, those who have a combination of being good educators and businessmen.



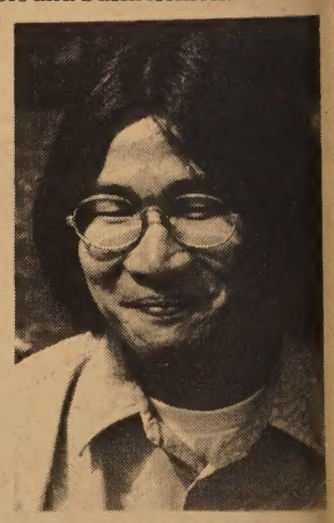
RAYMOND WONG

The Lone Ranger, if he ever existed. He shoots silver bullets and gets himself into situations, just like everyone else.



ANDY SOO HOO

Mao Tsetung's my hero. He has a clear understanding of the Chinese mentality of modern times.

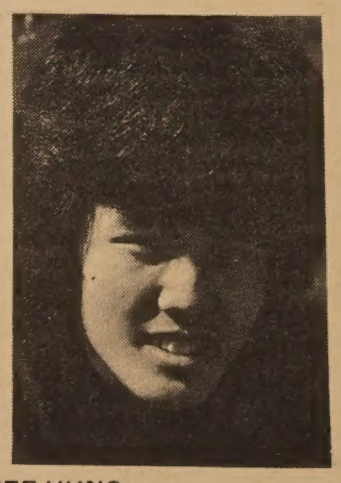


TIM MAR

I'm anti-hero. There are no public figures I can admire. The last time I had heroes was when I was young. Then they were sport heroes, people who played under severe pain and it was a test of physical endurance. Now, I feel there is no one perfect enough to be a hero.

SHING HON LAU

Sun Yat-sen. He was a great politician and revolutionist who fought for the welfare of the Chinese people, not just for power for himself.



JEFF HUNG

It used to be comic book heroes like Superman and Segeant Rock. Now I have no heroes. There is no one better than me. Heroes are boyhood fantasies.

JOHNSON KAM

Mao Tsetung, who brought about great social change. I admire him especially because he helped the poor to overthrow the ruling class and brought about equal distribution of power among the people. He gave great pride to all Chinese people on earth. We need more leaders like him in this world.

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Whither our people

ontinued from Page 5

Despite our personal tragedy of the time, I remember puzling over Muehl's explanation of the meaninglessness of fe. I had reacted strongly to the meaninglessness of life or the assembly line workers, but I could not see how this nentality can invade the higher level of society. Muehl ook it as a most natural thing, to be expected of a society vhere men let themselves become cogs and nuts in a big mahine. He insisted that I read that novel. I did and made it point to return it before the year ended, and somehow ince both families became busy over the rearing of the young, ve did not have a chance to get together again until the sixies with his wife, when we discovered to our great sorrow hat John had taken his own life - just like the hero of the ook he had lent me.

I did not catch the significance of this coincidence until ve viewed his Great Books series on TV recently. He opened ne series by calling it a series on *Man's Unreason.* It was nen that the reason for his taking his own life dawned on ne. Now with mixed feelings of grief over the loss of such brilliant mind, and somehow with a thankfulness in personl understanding through his meaningful friendship, I jotted own some reflections which I would like to share with *ast/West* readers.

That a Great Books series be subtitled *Man's Unreason* is artling enough, but Muehl made his point clearly through ne seven books he chose for the series. To him the Eastern hilosophies are thoughts of reason, while the Greeks, being ne first to search Western thought, dared think differently nd faced the fact that man's life is sometimes unreason itelf. He pointed out that even their gods are unreasonable times. Eastern gods are supernatural beings, he said, they nspire awe and worship because they are described as being olossal in power and potency, whereas the Greek gods are an and god built into one, no different from humans in ve and hate, arguing and reasoning, fighting and making eace with one another.

The Greek tragedies and comedies epitomize for him the xtaposition of life itself, presenting the positve and the egative, meaningful and meaningless, reasonable and unreanable sides of life. Comedies are triumphs, tragedies are efeats with a triumph of their own, according to Muehl's ay of looking at it, when the hero even at defeat somehow ill moralizes and finds victory unto death, and in this way iumphs over fate and tragedy by his humanity. Significtly, to him, tragedy is to make the best of a bad situation, nd he added, "Man's life is a bad situation, most of the time."

Greek contribution lies in their questioning of what is the eaning of life, what reasons there are for life. They dared unreasonable to question all this and thereby laid the undation of Western reasoning.

Since his series was on Western civilization, he did not go to what he termed Eastern philosophy of reason, which I ke to include Buddhism, a philosophy that is nihilistic to any. That the Buddhist gods are omnipotent, just like eaven or Shangti 上帝 is to the Chinese, and that Buddsts work for their nirvana, might be the basis of his classcation.

So far as Chinese thoughts is concerned, Confucianism es pursue the straight line of reason. To be sure, the real of life is just as complicated by seeming unreason or fate yond men's control in China as it is in Greece. The Chinese wever, overcomes that paradox by the adoption of Taoism time of adversity.

Generally speaking, Confucianism and Taoism, or discipe and tolerance, complement each other to make up the inese life, with the hero marching to his death in regal nfucian uprighteousness or lying low in time of adversity th philosophic stoicism. They are essentially the two sides the Chinese coin, and it is the ability to see both sides of this coin that saves a man from disillusionment over harsh lity. This is not to say that in the Chinese world there is cowardice as opposed to heroism, deceit as against selfsness, iniquity as against magnanimity. As a matter of t even the teachings of the sage has been corrupted time d again to suit the establishment. There is the constant uggle between devilishness and godliness in China as in ewhere. The difference lies in the emphasis. This is the rld of reality, Chinese would say, but man being LING 靈) must uplift himself to rise above (even when he lies low physically), whereas the Greeks would say, so if a man should succumb after all, he is only human, and in his humanity he shall rise again.

To do justice to Western civilization, after the Greek inquiry, Christianity brought it to the height of faith and revelation as our friend, John Muehl, pointed out through Dante and Milton in his Great Books series, and we may add further that through the New Testament, Christianity not only preached but put into action the great meaning of love, thus bridging the gap between God and man.

As Arnold Toynbee has observed, in modern times the West has been making a revolutionary impact on the rest of the world. This impact has been so potent, he points out, the the non-Westerners have been confronted with the choice of coming to terms with it or being hopelessly overwhelmed by it. Conversely, the West is now finding that it, for its own part, has to come to terms with the non-Western majority of the human race. In fact, he feels we seem to be in the birththroes of a new society embracing the whole human race.

The dazzling achievements of Western science and technology have diverted the attention of many people from the greater Western contribution in the positive form of the Christian spirit, and from it the sense of service. Likewise, the befuddlement of being caught in an overwhelming world under the dominace of Western advancement has shakened the rest of the world out of their traditional tranquility. The time has come when the best of the East and the West should strengthen one another in an amalgum to serve the whole of mankind.

America is in this flux of action between East and West as no country so young has ever been. On our part we are full participants of this historic inquiry by the fact that we have chosen to be here at this particular time. Just as spiritual values have seen the Jewish people through many persecutions through the ages, the non-materialistic insights of the Chinese people have brought them through great upheavals in their history. Will these same insights be sufficient to serve us again at this hour when our challenge in the world is want amidst affluence, dictatorship under guise of democracy, unreason cloaked in reason, and hate for the want of love? Or do we need to expand our sight to take in all the avenues to raise the world from its social ills, and in so doing may hope for closer fulfilment of men as a spiritual being?

Clearly this is a challenge that calls for unprecedented effort beyond the material. History has shown that it is out of hard rather than easy ground that the birth or rebirth of a society takes place, and that a society will grow in so far it maintains its spiritual values so that social creativity is forever fervant to meet new challenges. Many social scientists and historians in the fifties have viewed with alarm the "failure" of Chinese on American shores in contrast to their success in Malaya or Hawaii. The truth of the matter is that like the tortoise, they have come a long way, patient as they have been with their social adversity before that time. Furthermore, those years have not been dismissed, for they served well as years of withdrawal and education so essential to a creative individual to find his own enlightenment before he return to enlighten his fellow men.

As the old power structure in Chinatown society is finding out, they can no longer hold the dam over the allegiance of the majority whose world has now grown beyond simple Chinese boundaries. It is time they should see there is greater perspective in things beyond the old tradition. With increasing fraternization of the world, all men are now global citizens whether they chose to be or not. As a matter of fact, it is to every peoples's advantage to realize that the feast spread before us brings the best from across the seven seas. Each people brings his own offering as much as he partakes of the whole. We take sustenance from Confucius and Laotze as much as we do from Buddha and Christ. We must be gracious givers as well as gracious receivers, transcending national boundaries so as to do good for the whole of mankind.

As can be expected from such a feast, it is very easy to let the flow of heady wine in the form of one dazzling achievement or another, whether it be from our own or other's history, to make fools of ourselves. Wise is the participant who makes way to the higher spiritual offerings from this table and not let old habits close his heart to the salvation installed for him. It takes about a hundred years for certain mental attitudes to change in a people, and this corresponds with the Chinese observation that it takes a hundred years to make a man. Chinese Americans are just in this well timed historical junction of their heritage and challenge of a life time. We have but to participate in the great feast spread before us in both taking and giving of the best. Bring the best and we will receive abundantly.

Fong Proposes VD Classes

Sacramento

Assemblywoman March Fong of Oakland introduced a bill giving school boards the right to make classes on the prevention and cure of VD mandatory.

Such classes are now covered by a 1969 law which prohibits school administrators from requiring attendance at sex education classes.

"We have hidden from our responsibility to talk to young people frankly and openly about VD," Mrs. Fong said. "By embarrassed silence and inaction, we have allowed venereal disease to reach epidemic proportions in our State."

She said about one person in 200 in Los Angeles has VD and that in San Francisco the figure is one in 55 with a statewide total in 1970 of 115,000 reported cases.

"A tragic aspect of the disease is that its incidence is concentrated in young people. Even more tragic is the fact that it can be prevented and cured relatively easily, and most of our young people do not know it.

HOM ON PALO ALTO RIGHTS COMMISSION

PALO ALTO—Attorney Peter Hom has been appointed to a three-year term on the Palo Alto Human Relations Commission.

Hom, 39, of 660 Towle Way, is a partner in a San Jose law firm that devotes much of its time to assisting Mexican-American and Oriental clients.

A native of Menlo Park, Hom is a graduate of the University of California at Berkeley and earned his law degree at the University of the Pacific. He is president of the Stanford Area Chinese Assn.

HAWAII OEO HEAD NAMED

HONOLULU—Andrew I. T. Chang has been appointed as director of Hawaii Office of Economic Opportunity. He succeeds the late Paul T. Nakamura, Lt. Gov. George R. Arivoshi announced the appointment.

HONOLULU BROKER'S HEART ATTACK FATAL

HONOLULU—Edward W. L. Kam, one of the islands' best known brokers, died of a heart attack. He was 70.

He was office manager of Dean Witter and Co. for many years.

CHICAGO'S ASIAN STUDENT ALLIANCE

CHICAGO—Asian American students and faculty at the University of Illinois in Champaign-Urbana have organized an Asian American Alliance. Ty Unno is faculty sponsor.

KQED Chinese Community Hour

CHINESE COMMUNITY HOUR KQED-FM Radio 88.5
Wednesdays, 8 p.m.

It may surprise many people to discover that more than 60 ethnic groups (each of which may be as different from another as the English are from the Arabs) make up the nation of China. What most people think of as "the Chinese" are really members of the Han nationality which, including the speakers of all its differnet dialects, comprise 94% of the population of China. However, the remaining nationalities (totaling in the aggregate about 45 million) can hardly be considered insignificant in number.

Historically, the land of Cathay had seen the coming and going of numerous peoples. Over the course of centuries many of them were absorbed into the Han nationality, with many elements of their cultures going toward enriching Han-Chinese culture as well. Those groups who were not assimilated (or refused to be absorbed) retreated before the advance of the Han-Chinese Empire. For this reason, today we find many of these ethnic minorities living in the peripheral frontier regions such as the western half of China and the Northeast, which were among the last areas to be dominated and colonized by the Han-Chinese.

It has only been in recent years that students have learned to appreciate the art and culture of these various minority nationalities. A sampling of this rich heritage will be presented by THE CHINESE COMMUNITY HOUR today (KQED-FM RADIO 88.5) on at 8:00P.M. Selections will be made from the musical lore of the Sani (Yunnan), Bai (Yunnan), Tibetan, Uighur (Sinkiang), Mongol and Korean (Kirin) nationalities.

Ken Joe's folk tale is "Ghost Wife" (鬼妻). The synopsis follows:

During the Doong Han Dynasty, there was a hunter named Lo Choong, who lived with his widowed mother. One day as he was hunting in the nearby forest, he shot a deer which ran away from him..Lo Choong pursued the wounded deer deep into the forest until he lost him. Suddenly he came upon a mansion that he had never seen before. Realizing that he was lost, he stopped to ask the way of the gatekeeper. The gatekeeper informed him that he had approached the House of Cheu and insisted that he accept the hospitality of the mansion. Lo Choong was reluctant because he was improperly attired but was persuaded to stay in the end.

Lo Choong was then introduced to the master, Cheu Siu Foo, who informed him that he knew his father and ordered a fine set of clothes for him to wear. Later in the evening, Cheu explained his exceptional hospitality to Lo Choong by showing him the copy of a pact made between Cheu and Lo Choong's father that their children were predestined to be married. Cheu stated that the deer was fated to lead him to the mansion for this marriage and predicted that any progeny of the union would become famous officials.

Any doubts that Lo Choong might have had about the union were quickly disspelled by the beauty of Cheu's daughter and he quickly agreed to an immediate wedding. The marriage was blissful for three days, at the end of which time, Cheu informed Lo Choong that a carriage awaited to return him to his home - alone. Lo Choong strenuously objected to leaving without his wife but could not overcome equally adamant insistence that the marriage was meant to be for three days only. Finally, Lo Choong reluctantly left when Cheu assured him that any child resulting from this union would be given to the House of Lo.

When Lo Choong arrived home and related this experience to his mother, she was astounded, for the place he had been to was a cemetary and his wife had been a ghost! The news of this "ghost-wife" soon spread and Lo Choong endured much ridicule for it. In the following years, Lo Choong's mother tried to marry him to another woman, but he remained true and completely in love with his wife.

Then one day, after four years had passed, Lo Choong happend upon the place where the mansion had been. A carriage suddenly appeared carrying his wife and a baby. Lo Choong was overjoyed and attempted to take his wife and son home with him. However, Cheu suddenly appeared and prevented him from doing so. He gave the child to Lo Choong, but took his daughter back with him.

Lo Choong took his son home and named him Won Lun. Although the House of Lo was subjected to even more ridicule, now because of a "ghost-son", the family survived and each succeeding generation of sons became prominent as either fair administrators or lyrical poets, thus fulfilling Cheu's prophecy of their success.

The program next Wednesday, April 7th, will feature piano-violin sonatas by contemporary Chinese composers. The folk tale will be "Red Leaf Marriage" (紅葉姻緣). The synopsis follows:

During the Wong Choa rebellion in the Tang Dynasty, many scholars fled to Changan, the capital. Among them was a well-educated but rejected young man, Yee Yow. In his melancholy, Yee Yow used to take a stroll near a brook around the Imperial Palace. On an autumn day, he found among the dropped leaves, a piece of red leaf drifting on the water. Picking up the red leaf, he noticed that inscribed on it was the beautiful calligraphy of a lady with an extremely well-written poem expressing the emptiness of her life as a court lady within the Imperial Palace.

So touching was her poem that Yee Yow fell in love with the writer despite the advice of his friends that the poetess was beyond his reach. Instead, he wrote his own poem on a red leaf about his sympathetic reaction and new love, hoping that it would reach her.

Yee Yow became so depressed with the futility of his love that he failed the senior administrative entrance examination for the Central Government and had to leave school. He went to live with a kind friend, Han Wing, who offered him a job as tutor for his children.

When six months had passed, a number of court ladies were released from the palace. Among them was a relative of the House of Han, Madame Han, who returned to Han Wing's house to live. Because of mutual interests and sentiments, Yee Yow and Madame Han fell in love and soon were happily married.

One day, as Madame Han was leafing through a book, she came across the red leaf on which she had written a poem. When she shared her amazement with Yee Yow, he was moved to write another poem glorifying the red leaf that had been a matchmaker for their perfect marriage.

Meanwhile, the Wong Choa rebels captured Changan and the emperor had to flee the capital. On his way, the emperor stopped by Madame Han's and met her husband. The emperor was so impressed with Yee Yow's abilities that when he was restored to power after the rebellion was over, he appointed Yee yow to be a senior Central Government official.

This tale then depicts the origin of the Chinese greetings to newlyweds wishing them a "red-leaf" marriage - a marriage in which all things turn out perfectly!

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PAMELA HEE BRIDE OF ARMY OFFICER

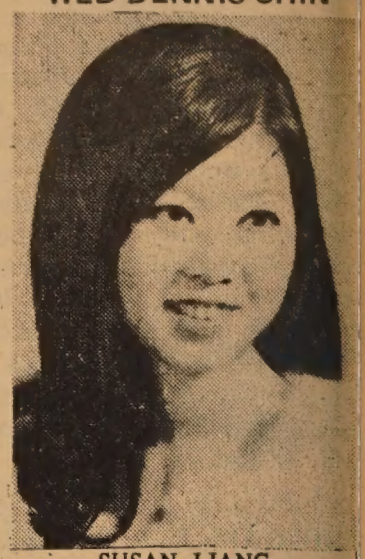
Pamela J. Hee became the bride of US Army Second Lt. Rolland Q. Fong at nuptial rites held at the Star of the Sea Catholic Church.

The bride is the daughter of Mr. and Mrs. Frank A. Hee of Columbus, Georgia. She attended the University of San Francisco where she met her husband.

The groom is the son of Mr. and Mrs. Jim Fong Quock of San Francisco.

The newlyweds 'honeymooned in Monterey and visited Columbus, Georgia, before settling at Fort Lewis, Washington, where Lt. Fong is stationed.

SUSAN LIANG TO WED DENNIS CHIN



SUSAN LIANG

STOCKTON—Mr. and Mrs. S. Liang announced the engagemen of their daughter, Susan, to Denn N. Chin, son of Mr. and Mrs. Ro Chin of Iselton.

The couple first met at Del College. Both are attending Sacr mento City College and will b transferring to Sacramento Sta College this fall.

The groom-elect is an Arm veteran.

EUROPE HONEYMOON FOR MELVIN JUNGS

OAKLAND—St. Cyril's Churc was the setting for the recen wedding of Miss Victoria Hom t Mr. Melvin Jung.

The bride's family resides i Nevada and the groom's in Oak land. The couple are on a Europea trip.

BETTY LOO SETS AUGUST WEDDING

BETTY LOO

STOCKTON—Friends and rela tives of Betty Loo and Randall M Lai learned of their engagement a a party held at the Sampan.

An August wedding is planned Mr. and Mrs. Ben Foo Loo ar parents of the future bride, wh has two brothers, Donald an Daniel Loo.

She was born in Canton, China and was graduated from Edison High School, where her activitie included National Thespian Soci ety. She earned a bachelor's degree at San Jose State College and wil receive her elementary teaching credential from San Jose State in June.

Her fiance is the son of Mr. and Mrs. Roger Loh and also has two brothers, Irving of San Francisco and Victor of Stockton.

He was born in Stockton and graduated from Stagg High, where he was active in football. At California State Polytechnic College in San Luis Obispo, he is majoring in soil science.

Stilwell and the American Experience in China, 1911-1945

STILWELL AND THE AMERICAN EXPERIENCE IN CHINA, 1911-1945 by Barbara W. Tuchman, Macmillan, 621 pp., $10.

Continued from MARCH 24 issue. By RICO

When Japan attacked Pearl Harbor, China was happy to ave an ally at last. "Kuomintang officials went about con-ratulating each other as if a great victory had been won," rote Han Suyin. There was rejoicing in Chungking. One merican watched the scene at Chungking and said that, Pearl Harbor day in America was Armistice Day out here." China-Burma-India(CBI) Theater was established with hiang as supreme commander for China. He asked that a igh-ranking American officer be assigned as chief of his Al-ed Staff. What he wanted was an American who would ad-se him on how to increase his influence with the Allied owers, and one who would not question his requisitions r materials. What he got, largely because of George Mar-all, was Stilwell. At first, Chiang was satisfied, but the ore Stilwell tried to force a confrontation with the Japan-e and direct Lend Lease equipment to the Burma theater, e more Chiang pressed for Stilwell's removal.

The U.S. thought what was needed was man who com-ned military talent with a knowledge of China. Stilwell rtainly fit that mold. What they did not take into ac-unt was that the job also required a diplomat, since Stil-ell would have to serve two masters, somehow giving each eir due: he was to be the U.S. commandeer in the CBI, as ch, the supervisor of American Lend Lease and a lobbyist r the interests of China, and on the other hand he was a ilitary officer devoted to the victory of the U.S. in the war. e was a military man, exceptionally honest and blunt, who as placed in a position that required careful diplomacy. ilwell felt he was being sent to China to organize Chinese oops into a fighting unit whose function was to drive the panese out of China and speed the end of the war, but hiang never intended to give Stilwell control over Chinese rmies. As Mrs. Tuchman says, "Stilwell's command was a se of yu ming wu shih, "having the name without the re-ity," as distiguished from yu shih wu ming, "having the ality without the name."

Having the British involved increased the difficulties. Nei-er Chiang nor Stilwell got along with them. Churchill was tent on keeping possession of his colonial empire after the ar and the prospect of a strong China did not interest him. urma was not as important to the British as was Singapore d India. Chiang resented the British colonialism and in-sted they commit themselves more strongly in Burma be-re he would divert his troops there. Stilwell fumed in the idst of the quarrels, trying to fight, staying on the field of attle, and not hiding his contempt for the British, Chiang, d the Chinese commanders who would not lead their oops into battle.

To complicate matters, Chiang and Madame Chiang were rsuaded by. Maj. General Claire L. Chennault, the former Flying Tiger" who headed the 14th Air Force in China, at the war could be won with air power. American planes uld fly from Chinese bases and bring Japan to its knees. ll Chennault needed was supplies flown over "the hump" f the Himalayas) into China. Chinese troops could guard e bases against Japanes attack. Chiang and Roosevelt were won over to Chennault's proposition and further resources were diverted from Stilwell, much to his vociferous displeasure. Chennault was captivated by the charm of Mme. Chiang, as were most Americans she wanted to influence, and he engaged in intrigues against Stilwell. The two men became bitter foes. Chiang was glad for Chennault's support because it gave him American supplies without committing troops outside China where they would be of no use against his internal enemies. In the end, neither Chennault or Stilwell struck any decisive blow against the Japanese. The airfields of Chennault were overrun, and Stilwell was driven out of Burma. By the time he returned from India and defeated the Japanese in Burma, the focus of the war had shifted to the Islands in the Pacific.

Stilwell understood the concept of "face", but he refused, or perhaps in his bluntness, could not honor it. As relations between him and Chiang worsened, Stilwell became more obvious in his insults to Chiang and called Chiang "The Peanut," Chiang's code name, in front of the Chinese commanders. Stilwell would criticize Chinese genearls in front of Chiang and unlike most of those around the Generalissmo, "Vinegar Joe" would tell the true facts about the military situation and the need for a complete reformation of the army.

Many of Chiang's soldiers were starving and conditions were bad, but Chiang continued to issue orders from Chungking. "As Chiang Monlin had said, 'He does not know what is going on. He writes orders by the thousand -- like snowflakes -- and everybody says, "yes, yes," and he never knows what has been done.' He seemed the reincarnation of Yeh Ming-ch'en, Governor-General of Canton in the Second Opium War, who refused either to negotiate or surrender when bombarded by British naval forces, and was celebrated in a Cantonese topical ballad; 'He would not fight, he would not make peace and he would not make a defense. He would not die, he would not surrender and he would not run away."

Once when Mme. Chiang was acting as interpreter between a British leader and Chiang in an argument about an impending attack in Burma before the monsoon season, she had to

Chiang Kai-shek, Madame Chiang and Stilwell at Maymyo in April of of 1942. Their relationship deteriorated first, with Chiang and Madame conniving against Stilwell, then Chiang against Stilwell and Madame. (U.S. Army photo)

(Continued on page 10)

Roosevelt Chennault

Sino-Russ Notes

MOSCOW — China long ago promised the United States it would not intervene in the war in Vietnam, a recently published Soviet monograph on Chinese foreign policy said.

The well-documented booklet said Peking's position was motivated by a threat by the United States to strike preventive blows at China and knock out her nuclear installations.

"Frightened by such a prospect, the Maoists in effect promised American imperialism nonintervention in the American-Vietnamese conflict," according to the nine Sinologists connected with the Far Eastern Institute of the Academy of Sciences who coauthored the monograph.

"The promise," the authors added, "was given by Mao Tse-tung in a conversation with (American writer) Edgar Snow when he said Chinese armies will not fight beyond the borders of their own territory."

Elaborating on the theme, the authors said:

"Soon after the outset of American aggression against Vietnam a factual agreement between Peking and Washington was achieved on the limits a Sino-American clash could be possible."

列治文區靚四睡房屋出賣

一，列治文區二十一亞運田近 Anzo 街內有四睡房兩磁磚浴室硬木地台，中央暖氣，新廚房，大車房及後園，近中小學校交通利便先交八千元便可過業。

二，在北海岸比街現有開始新建柏文一座內共有四都，分三睡房西部，一睡房兩部，大車房，建築現代化，最合業主居住。

三，在高頓戟亞運田(在聯邦大廈附近)有好地位咖啡三文治餐室一間，內設備齊全座位甚多有好舖批，店主因健康問題，欲意營業有商量，勿失良機。

四，華埠裕尾愼街有棧房出賣，面積約一千八百方尺

以上欲知詳情，請電話或駕臨本公司接洽。

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Stilwell (continued from p. 9)

stop and say rather sheepishly, "Believe it or not, he does not even know about the governing fact of war and of life in Southeast Asia.

The Generalissimo's outlook "was basically Confucian. The easy victory of 1927, confirmed by his success in maintaining himself at the top for 15 years, suggested that the mandate of heaven had passed to him. In recognition thereof, his manner, apart from periodic temper tantrums, was composed and enameled. He took for granted that the first requirement of all subordinates -- including Stilwell as his Chief of Staff -- was obedience. The disobedience of the Communists, their defiance of his authority, was what made them in his eyes more criminal than the Japanese." It is important to note that Mrs. Tuchman judges Chiang from a Western point of view, and the Western point of view is quite intolerant of autocratic rule and often overlooks rudeness and lack of tact.

While Chiang was neglecting the well being of his army and the populace under his control, the Communists were gaining the support of the peasantry. Journalists returned from Yenan to Mme. Chiang with entusiastic reports of the Communists' idealism and integrity. After listening to their glowing tales, she walked to the window and stared out across the river in silence for several minutes and then turned back to the room and spoke the saddest sentence of her life: 'If what you tell me about them is true, then I can only say they have never known real power.' "

Meanwhile, intrigues were speeding around the CBI theater in greater quantities than decisive battles. Stilwell called Chiang Kai-shek "The most astute politician of the 20th century. He must be or he wouldn't be alive." According to Mrs. Tuchman, "In the manipulation of foreigners every Chinese from amah and houseboy to the Generalissmo and Madame considered himself expert." When Madame Chiang travelled to the U.S. in November of 1942, she tried to get Stilwell recalled and increases in supplies to Chennault. Later she was to ally herself with her sister Mme. Kung against her husband and T. V. Soong on Stilwell's behalf.

While in America she set about, in Roosevelt's term, "vamping" the top men in his adminstration. "Admiral Leahy, who served as chairman of the Joint Chiefs, was invited up to her suite in the White House, though he was afterwards 'never quite certain of the purpose of this interview.' Secretary Stimson found her 'a most attractive and beguiling little lady' who 'commented on the beauty of my hands,' but he warned McCloy, his Assistant Secretary whom she also invited to visit her, 'to watch out sharply for what she said.' . . . Roosevelt respected Mme. Chiang as a real power in the Chinese government but did not trust her and grew less beguiled the longer she stayed." He was a little upset at her rejoinder to him in front of 172 reporters after he said he would get supplies to China as fast as the Lord would let us, when she said that "the Lord helps those who help themselves."

(US ARMY PHOTO)

Japanese invaders force the evacuation of South Chinese cities. "Chiang," Stilwell wrote, "regards the South China catastrophe as of little moment. He imagines he can wait in safety for the U.S. to finish the war."

Roosevelt feared a collapse in the China theater would seriously prolong the war, and Chiang used the threat of a collapse of his war effort to press his demands.

Besides his fixed intent that China should be one of the four major powers in the postwar structure, Roosevelt's main objectives were to keep China in the war for the present and aligned with the United States in the future. He believed that no other country was so likely to be the source of post-war trouble. His four principles for the underpinning of China's future stability, according to Summer Wells, the person best qualified to know, were: first, that China should come to an agreement with Russia to prevent Russia from interfering after the war; second, that China should get back all her territories taken by Japan and other powers, including Hong Kong; third, that the Nationalist Government should be supported as the only regime capable of unifying China; and finally, that American foreign policy in the Far East be predicated on a close working relation between China and the United States.

But as Roosevelt and the American public began getting the true story out of China and found that all was not going well, they became disillusioned. After Chennault's air bases were overrun, Roosevelt, with Marshall's insistence, sent Chiang a message that made no attempt to spare the Generalissimo's feelings, told of Stilwell's promotion to General, proposed that American aid be given to the Communists, and asked that Stilwell be given command of all American and Chinese troops. "What Chiang's emotions were on receiving Roosevelt's demand are not a matter of historical record, but it can be said that regardless of Stilwell's faults and offenses, even had he the tongue of angels, the temperment of a saint and the professional charm of a Japanese geisha, the Generalissimo would still have had no more intention of giving him command of his armed forces than of giving it to Mao Tse-tung."

As Mrs. Tuchman points out, had Chiang submitted to Roosevelt, it would have been an admission that China was a second rate power, not even capable of managing its own armies. Even if it were true, wasn't it Roosevelt whose policy it was to end the second class treatment of China by the Western powers? And how could Chiang give over command of part of his armies? Chiang knew Roosevelt would do anything to insure that China not drop out of the war, so he called Roosevelt's bluff. Roosevelt sent another note, more insulting to Chiang and delivered with glee personally by Stilwell, and Chiang again insisted Stilwell be recalled. "Vinegar Joe" was expendable and China was not and Stilwell was recalled in October of 1944. It was a case of one "paper tiger" being stronger than the other. Neither man was bargaining from a position of strength, but Chiang held the high card -- China.

STILWELL AND THE AMERICAN EXPERIENCE IN CHINA, 1911-1945 is more than just a biography of a wiry, cantankerous military man who was as ill at ease in the diplomatic field as he was at home in the battleground. It is a record the causes and background of the present sorry state of Sino-American relations. It is a catalogue of American of diplomatic blunders and misinformation as regards China. It is an indictment of the leadership and policies of Chiang Kai-shek. Most dramatically, it is the detailed account of the struggle between two determined diverse men, who lost what they most desired. Stilwell lost his command and Chiang lost China. Had Chiang let Stilwell reform the army, perhaps Chiang, not Mao, would be in Peking today. Perhaps, if Stilwell had been allowed to conduct his own campaign in his own way, many more lives would have been lost needlessly in the campaigns in Burma and China. What does seem certain is that the United States has floundered in its relations with the East and its Asian policies and gives every indication of continuing to do so. It is still trying to stuff Western democracy down Asian throats. Perhaps China presents too great a problem:

> Yet the mission failed in its ultimate purpose because the goal was unachievable. The impulse was not the Chinese. Combat efficiency and the offensive spirit, like the Christianity and democracy offered by missionaries and foreign advisers, were not indigenous demands of the society and culture to which they were brought. Even the Yellow River Road that Stilwell built in 1921 had disappeared twelve years later. China was a problem for which there was no American solution. The American effort to sustain status quo could not supply an outworn government with strength and stability or popular support. It could not hold up a husk nor long delay the cyclical passing of the mandate of heaven. In the end China went her own way as if the Americans had never come.

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CITY COLLEGE JOINS BOA AWARDS PROGRA

Yvonne Jeong and Leslie Wo are among four students to rep sent City College in the Bank f America's 1971 Community C lege Awards Program. The fins will be held on April 22.

Outstanding second year s dents have the opportunity compete for $88,000 in c awards, with first place wo $2,000 in each of four study fiel.

Winners are determined at ea event on the basis of scholas records, campus and commun activities, and a group discussi with a panel of judges composed f civic and business leaders.

"This handful of dust, the earth, is one home: let it be in unity."

(BAHA'U'LLAH)

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Handicapped coed teaches

Miss Sung Ling, a 21-year-old graduate of the National Taiwan University in Taipei, whose left leg has been paralyzed since infancy, is teaching as a volunteer at a high school on Tungyin, a tiny offshore island under constant threat by the Chinese Communists.

She arrive in the school just one day before it was inaugurated Feb. 17. The Ta Wo Junior High School is the first one of its kind on Tungyin. It was built with funds provided by the ruling Kuomintang (Nationalist Party) and the free China Lions Club.

Miss Sung's trip from Taiwan to Tungyin took only about 30 hours, but it took her almost six months to obtain approval of her application to teach there.

On her graduation last July from the National Taiwan University with a major in history, Miss Sung learned that a high school was being established on Tungyin and immediately volunteered to teach there despite the many opportunities of employment she had in Taiwan.

Her application was rejected by the school because of her physical handicap. But the determined, dedicated young woman applied again, also without success. A third and even more persuasive letter from Miss Sung prompted the despatch of a school official to Taiwan to interview her. Miss Sung's determination and enthusiasm won the day. She was invited to teach history and Chinese literature at the school for six months.

Miss Sung, of Kiangsu province, contracted polio when she was only one year old. She learned to walk with the help of a crutch and was always among the best in her class at school and college.

Miss Sung likes to travel. During her college years, she participated in various summer and winter activities sponsored by the China Youth Corps and visited all the famous scenic spots in Taiwan.

Miss Sung Ling

Mrs. Kenneth P. Lee, wife of the Napa optometrists (front, firt left), was installed as president of the Women's Auxiliary to the California Optometric Association. Mrs. Lee, . active in PTA and retarded children 's work is the first Chinese woman to hold this office.

Taiwan Defers Joining Copyright Convention

Nationalist China has deferred its decision to join or not join the Universal Copyright Convention until after the convention's meeting in Paris in July, Vice President C. K. Yen told Leo N. Albert, chairman of the International Trade Committee of the Association of American Publishers, in Taipei, the *China Post* reported.

The Vice President said that his Government is seriously considering joining the convention, but it first wants to see what special provisions for developing countries are granted by the convention this summer.

The Government was earlier reported to be coming to a decision to join the convention, but opposition was voiced by Chinese scholars and publishers to the move at this time.

Mr. Albert, who is also president of Prentiss-Hall, one of America's largest textbook publishers, left Taipei on Feb. 16 after meeting with Chinese leaders in Government, business, publishing, cultural and educational circles. He has tried for years to help American and Chinese publishers reach an understanding on the problem of "pirating," or unauthorized printing, of copyrighted books by Chinese publishers.

He believes that both the Berne and Universal Copyright Conventions will adopt measures to ease copyright restrictions on books needed by developing countries for teaching, research, or education.

Allen M. Toy has been promoted to marketing research manager of Hills Bros. Coffee, Inc. in San Francisco.

金山掌故

古華埠交通

聚芬樓主

如果說「修橋造路」是一件善事，那麼中國人在美國不知做下多少宗善事了。除了橫貫大陸的鐵路外，即使三藩市的街道，華人也曾流過不少血汗担任修築苦工的，只是一般人放眼於築鐵路的大工程，而沒有把在市內築街道的功績記在心上而已。

根據三藩市早期的承建商大衛曉斯的記述，在一八五三年至一八七零年間，他所承建的街道及主要建造工程，都是以華人勞工爲主。

曉斯原非建築工程人員，但他有眼光，看到三藩市以山坡爲主，要削平建造將會使建築業興旺的，所以他便拋却在沙加緬度的商業到三藩市來經營建築工程。

他第一件修建街道的工程，是由乾尼街至美臣街的布士街一段街道，最大而最後的一件大工程，便是劃平「尤巴賓拿」墳場用來建築市政廳。

華人雖然爲建築三藩市街道流過不少血汗，但享受交通便利的機會則比白人少，因爲在華埠幾成爲華人的特區，除了做住家工的要離開華埠到他區爲白人工作外，所有的華人都很少離開華埠到別處去的，因而也沒有甚麼機會乘坐街車了。

當時貫穿華埠的交通要道有兩條，拉纜街車由企李街上，沙加緬度街下。另一路則爲現在仍存的加利寬街纜車，馬拉車則由怕詩域街上，布律威街下。

在三藩市大地震以前，即由一八八六年至一九零六年，市內較遠程的並有「火烟車」（火車）行駛，由紀利街到金門公園及海狗山去，全長三哩，軌道不過五尺寬，收費爲五分錢，華埠居民，能坐「火烟車」到海狗山以外遊覽，當時是一件大事呢。

三藩市商業區的孖結街交通，是馬車和纜車並行的，而更使現在的人感到有趣的，是馬車也用軌道。由於交通繁忙，爲使乘客不致「搭錯車」起見，每一街綫的纜車是不同顏色的，例如海特街綫的車是紅色的，麥亞拉士打街綫的車是黃色的之類。

附近華埠的電報山過去也有纜車行駛，但却十分短程，只是由跑華街至孟金街，行駛年份約由一八八四年至一八八六年，那區居民因山坡過斜，所以雖短程也以纜車代步。

當時的華埠街道還沒有舖上「士敏土」，是結磚或「麻石」的，加利寬街纜車在都扳街的一站，成爲華埠名勝之一，遊客都在那裏下車到華埠來觀光。

早期華人乘車，都彬彬有禮，很少和人爭坐，那時的纜車前面設有四個座位，這四個位是全車最佳的，人人爭坐，但華人却很少爬上那四個座位去，掌車的對華人留下很好的印象，逢年逢節，那些經常坐車到白人區做住家工的，一定送些糖果糍糕雪茄烟之類給掌車的，如果賭博手風順，還有「劏注」之舉，他對掌車的說明這是「利是錢」。

當時做「住家工」的華人很多，他們也是纜車駛經華埠最大宗的乘客，本來做「住家工」有食有住的，但華人總離不開華埠，他們通常做過晚餐以後，放了工便乘車回華埠的「房口」休息，閒聊，看大戲，打牌等，到了纜車的最後一班車才趕回做工的「住家」去睡，幾乎天天如此，所以末班纜車那幾個華人臉孔，掌車的都熟悉了。

駛經華埠的纜車，逢有甚麼高興節日，必擠擁異常，但有時却空無一人的，你道是甚麼？原來是宣佈「堂門」，整個華埠都無人露臉了。

三藩市聯邦儲蓄貸款會華埠分行

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利息優厚　額外安全

本分行設立於華埠最早。逾十二載。歷史悠久。熱誠服務。信譽卓著。今後將仍本初衷。繼續努力：

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（三）一年期儲蓄券：給息年率五釐七五。每年複利實得五釐九二。最少一千元。

（四）兩年期儲蓄券：給息年率六釐。每年複利實得六釐一八。最少五千元。

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◎如欲將其他存欵轉來增加收益者。可免費代收。

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釣魚台

（接自中文版首頁）

魚台運動」是以不分黨派不論政見，一致以愛國爲前提而展開的，如今滲進政治成份，枝節便從而發生了。

又訊・北加省保衞釣魚台聯盟，爲要使華埠僑胞加深了解此項運動意義，定於四月四日下午一時在華埠花園角舉行露天遊藝大會，到時將會有各大學學生表演有關釣魚台的話劇演講及歌唱節目。

此外，全美各地保衞釣魚台行動委員會會發表一份致中華民國政府公開信，要求在本年三月廿九日前以明確之答覆，公佈於中央日報海內外版，並飭令駐外使館派員出席四月九日與十日各地旅外同胞所舉辦之遊行大會或公聽會。

華埠人語

☆華人餐館景況不佳

由於華埠治安不良，美國經濟衰退，加上物價上漲，成本增高，華人餐館，處境不佳，去年能獲利的不多。餐館用料，普通漲百分之十，而餐價因同業競爭，未能加百分之十，但西人餐館則均將餐價提增百分之十三，以彌補人工及物價上漲之損失。

廣東銀行總裁及環球汽車公司董事長余經鎧，本月初在檀香山舉行五十一歲生辰慶會，執檀島經濟牛耳之華裔何清及其主辦之英文星報兩位負責人均在座，星報一向主張承認中共及與中共通商。民初國務總理唐紹儀之子唐榴亦在場，並登台發言，對何清的主張有所諷刺。

☆防盜指南

三藩市華人服務總會於上週五日在鍾鈴酒家舉行午餐會，以華埠治安可慮，特請本市警察局長尼達蒞會談警政問題，席上每人均獲贈一本「防盜指南」。

☆華埠治安

尼達警長對華埠治安有人以「巡更」制度可行，有人以爲可利用現在華埠各銀行之安全警察力量，有人認爲可組「警察和平軍」與青少年相處，凡此種種，尼達警長均答予以考慮。

☆開快車的原因

在市法官余兆中的庭上，一位婦人向他解釋爲甚麼開快車？原因是那天她穿了一對木鞋，她難以估量脚下踏板用力多少，超過常速，亦不自覺云。

☆每週工作四天

加省省議會下議員固倫最近提出一案，要省議會通過承認工人每週工作四天爲合法。

現全美約有一百家大公司施行每週工作四天，每天工作十小時的制度，效果良佳。所以加省的西南太平洋航空公司也將於四月一日開始，將其全部職員九百一十人改爲每週工作四天制度。

☆出外用膳費用

據統計，美國人外出餐館用膳，以四個人計，全國性平均要用十七元三角六分。在紐約則要三十六元九角六分，在南加省要十三元一角五分。最便宜的是必珠卜，只要八元三角六分。

三藩市華埠的餐價最便宜，四個人計，吃一客和菜，也不過五六元而已。

☆市長被控

三藩市市長亞里奧圖被舍路檢舉團控告，控以串同，郵遞欺詐及行賄罪名，此起訴之事件發生在他任三藩市市長之前，以五十三萬元饋贈華盛頓省檢察局奧干那。

☆通俗講座

中國文化中心基金會所主辦之通俗講座，三月廿一日（星期三）下午七時，將繼續在新呂宋巷四十一號舉行。本週徇衆要求，特由周堅乃君講「武松打虎」故事，並由參加之老輩僑胞續講中國舊式婚姻之形態及風習，歡迎各界僑胞參加。

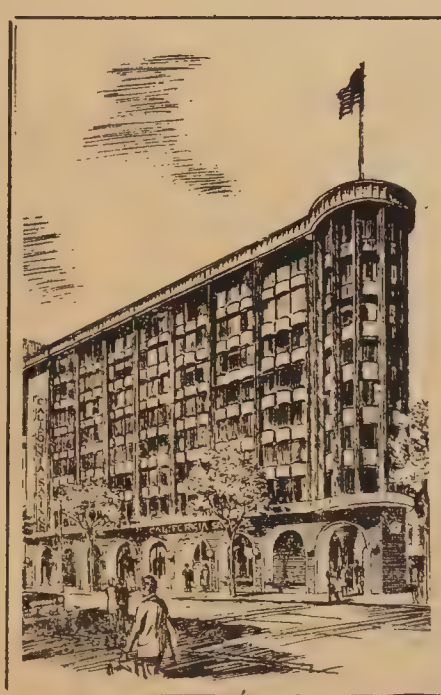
☆反蠟像院陳列

三藩市市立大學同學三個團體，昨向最近開幕之華埠蠟像院，致公開函，懇請即將陳列事跡取消，以免玷辱華人聲譽。

該校中國學生協會、亞洲人團結協會、及中國文化社代表該校中國同學一千二百餘人，略謂該院所陳列之三十三項，雖謂俱屬歷史陳列，惟多數不能代表全

鴉片烟窟橫床直竹，及堂門暗殺情形等，使外國人獲得錯誤印象。

該三團體指出，鴉片乃英國介紹入中國，中國人反之，曾因此起鴉片戰爭，陳列鴉片烟窟，更使人誤會。又謂：華僑昔日所組設之「堂號」，原爲防止外人歧視，保護華僑生命安全而起，今陳列堂門暗殺，亦使外人誤會，以爲中國嗜殺，故請求將此等陳列除去云。



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東遊記

余卓雄著「東遊記」，曾在「東西報」連載，甚獲好評，現已編印成册，每本一元，捐作華埠救世軍建築新堂之用。

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THE SALVATION ARMY
CHINATOWN CORPS

聯邦銀行與金融關係

周維傑

成立於一九一五年的聯邦儲備局，宅是銀行中的銀行，其主要的作用，是在於穩定及集中管理美國的金融事務。全國一萬四千多家銀行中，約有六千多家爲該一組織的會員。該組織的業務，係由十二個地區各設一所聯邦儲備銀行所掌理。其會員銀行所處理的存款，超過全國各銀行存款總額的四分之三。

美國的聯邦儲備銀行有權處理減少或增加各會員銀行所要持有的準備金，經由此一方式的功能，該聯邦儲備局可調節銀行放款的數量。宅有權以款項貸放給各會員銀行作爲宅們的準備金，有權發行紙幣，並能以提高或降低銀行利率的手段來制止在經濟上通貨膨脹的趨勢。

在經濟學上，每一個經濟活動都有一個循環的週期，叫做經濟循環，就是每個經濟活動皆要由蕭條時期——↓漸次發展時期——↓再回蕭條時期——↓漸次時期——↓興盛繁榮時期（週而復始）而成圓形循環。目前美國的經濟情況，已由以前幾年的最高峰而漸次走向下坡，加以美國在越南戰場打上了長期的消耗戰，致使財力、物力、人力損失很大，因此經濟情況更糟，由於財政上的困難，國防預算就要緊縮很多，在發展太空的計劃上，削減了大量的發展經費，也裁掉了很多部和員工，首先要以舍路的波音公司裁員最多，三、四千名科學家被裁掉。由於太空發展中心及其所附屬機構的裁員及關掉很多部門，直接影響到這些機構所互相關連的全國各有關衛星工廠，於是造成今日的經濟危機，促成了經濟上的通貨膨脹，全國失業的人數達到最嚴重的程度，失業率曾經高達全國就業總人數的百分之六以上，這次的通貨膨脹要比以往的情形還要糟。

尼克遜總統爲了要挽救目前這經濟上的危機，曾經斷然地採取了幾項措施，首先計劃從越南戰場上大量而漸次地撤兵，裁減海外一些次要的軍事基地及裁減一些文職軍人。對國內採取了降低物價，以及下令聯邦儲備局降低放款利率，自去年年底到目前已連續降低了四次放款利率，促使工商企業界能有效地運用和通融資金。由於聯邦儲備局的這些連續措施，也發揮了宅的功能，多多少少緩和了一下通貨膨脹的情勢。因此紐約華爾街的股票市場，工業股道瓊斯的指數由八一零左右連續挺進，通過八六零以上的大關，這是令人欣喜的好現象，股票證券市場的交易再呈現興盛的情況。

工商企業界的投資家的心理問題也是促成經濟上通過膨脹的主要因素之一，投資家如果心理恐懼，不敢再投資，對於大規模經營上資本的聚集形成，將失去支持力量，因此一切工商業將陷於萎縮不進。基於上述的這種心理原因。因此，每當尼克遜總統邀請工商企業界領袖商討研究改進和挽救當前經濟危機時，在會議上尼克遜總統的某一些經濟政策，確能符合工商企業界領袖的建議，而雙方都有合作的表示，那一日，當天紐約華爾街的股票市場的道瓊斯漲了很多，這是心理因素一個强有力的例子。

由於當前銀行金融業發揮了功能，降低利率及儘量放款來改變投資環境，促進工商企業界的漸漸好轉，直接促成經濟活動的起死回生。工商企業界領袖如能再配合政府的新經濟政策，使生產再復興，解救失業，平抑及降低物價，制止通貨膨脹，使經濟活動再漸漸地走入正常，進而再促成繁榮的社會。

Chinese were the main fishermen of the world-famous San Francisco Bay shrimp.

Chinatown Wax Museum.

華埠蠟像陳列院蠟像之一景

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金豬全隻

余卓雄

豬年過了兩個多月，在我心中總是放不下一個念頭，要寫一篇一頭豬對我家的捨己成仁的故事，藉以減少那二十幾年來的內疚。

抗戰期間，我們從城市疏散回鄉下，父親買了一頭剛出生幾天的小豬回來飼養，它不但是我們一家八口唯一的生計，也是我們全部的財產。

小豬紅潤可愛，尤其是那一條短尾巴，至屬滑稽。牠逗人憐憫喜悅，在孩子們來說，與小豬戲耍爲樂，總比較到穀場上追逐雞鴨容易。狗要欺侮小豬的時候，我們立刻義不容辭的站在小豬的一邊，直到把狗趕走，我們把一盆熱騰騰的菜根煲成的漿好心地端給小豬，藉以慰問那被驚壞了的小靈魂。

「豬不是給你們玩的！」祖母警告天眞的孫兒女們。是的，在我們不知不覺之間，小豬一變爲龐然大物了，豬的發胖，日進數磅，「發福」給牠帶來走路的艱難，它漸漸和我們疏遠了，有一個原因是牠的身材已經超乎我們之上，相形見拙，猪給孩子們無形的威脅。

大人們對猪的評價向來不大尊重，比方笨猪一詞，影响了我們對猪本來的友好。也許猪有一些要負責的地方，是它隨意撒尿在地下，把飯盆以嘴弄翻，家的地面是泥的，尿和水的氾濫，把人滑倒，何況我們又要和牠相處一室，氣味難以相投。半夜裏牠突然尖叫一聲，那種騷擾實在不能忍受。

然而更可怕的日子終于來臨，祖母把兩個彪形大漢約來，把猪縛起上秤，主人家對猪的命運開會議，有兩條路可行，一是把它賣給屠戶，樂得乾手淨脚。一是自己爲牠執行死刑，到市場上親自發賣，可以賺得多幾個錢。

孩子們互相交頭接耳，能援助猪的機會甚微，反而因爲牠的犧牲，能拯救我們的生命，眞是進退兩難，那些是沒有白米飯吃的日子，我們每天晨早要出門去拾樹枝，捉魚蝦，挖野菜來維持兩餐，賣猪的代價無疑會立刻帶來我家的豐裕，眼前不禁一亮。

這晚上孩子們被趕到隔隣的草屋去睡覺，夢裏醒來，聽不見猪如雷的鼾聲，在門縫中偷看，猪的居所燈光通明，我們使開始明白是怎麽一回事了。

我跟着請來半職業性的屠戶一起上市場去，他們挑着一担一担的猪肉，沉重地在早晨的石路上走，露水還未全乾，行走要格外小心，好像猪以前撒過尿的地面。現在猪的身體，却一塊一塊地堆在竹籮裏面。

祖母留下所有猪的「零件」和一些骨頭來自家享用，它的肉換來了幾百塊錢，把我們在戰禍中的殘喘維持一個時期。我那時候起發誓不願做養牲畜的農夫，生怕感情栽培起來，心裏怪難過的。

以後在墟市中心看見過人群包圍一個攤位，原來是當衆宰牛，鮮血四迸，佛家慈悲戒殺，至此大悟。近代屠場技術進步，劃殺手段文明得多，令人不解的是，人殺人司空見慣，還是那麽的原始殘忍！

中國的飛劍武術傳奇，在許多土生的僑胞中迷信仍深，我們又何怪美西牛仔的格鬥粗暴不文？不過是半斤對八兩耳。人類的英雄觀專以打擊他人爲樂，與無法抵抗的禽獸至少可以對人的營養盡些力量一比，前者便禽獸不如了。這種英雄觀，說來也是我們造成的，菲利沙和企里的拳擊爭霸賽，獎金五百萬元，加上其他的消費，和付這筆入場券的千萬觀衆，殺一頭豬良心有責，能不使他們笑死者幾希！

技擊自衛當然名正言順，但我們要警覺的是那些「打第一拳」的人。我不是提倡素食，但我相信惻隱之心，無論對禽獸，對人，可以使我們生得更有意義，從而避免愚蠢的屠殺。

每次我讀到「金豬全隻」的字眼，總想起多少屍首不全的被害者，殺人的劊子手應該如何審判，是上帝的事情。信不信有審判呢，却是我們的事情。

▲舊金山中華總商會謝啓

敬啓者：本會主辦農曆新年慶會，暨選舉「一九七一年全美華埠小姐」，在慶會期間，深荷各僑團，商號，及各界人士，賜予匡助，使慶會獲致輝煌成果，而對來自全美各埠參加賽美小姐，更予以熱誠款待，並惠贈珍品，鼓勵良多，本會同人，無任感激，謹此鳴謝。

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東西論壇

江青前夫唐納巴黎開餐館

老婆江青，原名藍蘋，過去在上海時曾與影評人唐納結過婚（當時影劇界有三對到杭州六和塔集體結婚，爲顧而已與小娟，趙丹與葉露茜，唐納與藍蘋），後來這三對都拆了夥，各自東西，不是「六和」，而是「六不和」了。

藍蘋去了延安，嫁了毛澤東，改名江青。唐納（原名馬紹章）則遠走巴黎，討了在北洋政府時做過外交部長的陳籙的女兒做老婆，這位陳小姐深通法文，懂得交際應酬，幫了唐納不少忙。

唐納在巴黎開了兩爿中國飯館，一家叫玉泉樓，一家叫京華樓，他自己並沒有資本，都是憑他夫婦二人三寸不爛之舌，說動一些流亡在巴黎的寓公，包括遺孀遺寡，湊集資本而開設的，唐納自任總經理。開張之初，唐納招待記者，有計劃的宣揚自己與江青過去一段，並將江青的一些早年故事也說了出來，有幾家法國小報以頭條新聞刊載「江青前夫在巴黎開飯店」，一時門庭如市，生意大好。可是，賺錢是他的，而且沒有帳目，並且逐漸將別人的股本喫掉，因此，內部鬧七折八扣，京華樓的股東收回股本不足三分二，而且還分期償還。

京華樓關了門，玉泉樓因爲漏稅，唐納和稅局打官司，第一審唐納勝訴，第二審最近將判決，如果敗訴，玉泉樓難免遭受拍賣的命運，不過無論如何，唐納這幾年已撈到二三十萬美鈔了，他不愁衣食，不會再像上海時期那樣居住亭子間，每天借錢的生活了。

（元）

斯是國

美國由於其主客觀的因素，如人種、膚色、黨派、地區利益、言論自由及大衆傳播的繁多與迅速，人民對一個政策或一件事情常常產生了迥然不同的看法。使人不禁想起多年前卡納基基金會對「誰瞭解美國？」的討論。討論的結果是沒有人眞正瞭解美國，甚至連「我們的立法者，新聞工作者，民間領袖，外交官，教師及其他人士」都不瞭解。試看下面四個今天美國意見衝突的例子。

——當黑人在爭取

——當一些急進的大學生佔領學校時，當地的民衆，尤其商人多數主張派遣警察或國民兵鎭壓，但學校當局尤其教授們大都反對施用武力對付。會更充滿了矛盾或鮮明對比的例子：有晚上不敢單獨外出的大都市，但也有夜不閉戶的小城

——當大部份人民爲國防預算之削減喝彩時，以國防工業爲主的西海岸諸城及有關企業則叫苦連天。

——當尼克遜總統强調越戰已下降，國內經濟已逐漸走向上坡時；民主黨人士則謂美軍撤離太慢，通貨膨脹與失業還會繼續惡化。

——當大部份人民「可憎惡的死硬派」。

——當「黑白隔離」聞名的華勒斯成了一部份白人及勞工階級心目中的「英雄」；但也成了部份美國人心目中的「

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孫科先生八十述略

十一　制憲與立法

民國二十一年十二月，我被任爲立法院院長，翌年一月就職，邵元冲先生爲副院長，張知本、馮自由、馬寅初、傅秉常、焦易堂、吳尙鷹、陳肇英、史尙寬、馬超俊、鍾天心、樓桐蓀、黃季陸、張維翰、鄧公玄、趙琛、王孝英（女）等九十人爲立法委員。以焦易堂爲法制委員會委員長，馬寅初爲財政委員會委員長，吳尙鷹爲經濟委員會委員長，傅秉常爲外交委員會委員長，陳肇英爲軍事委員會委員長，梁寒操爲秘書長。

由於我在前節所述的「抗日救國綱領草案」和「集中國力挽救危亡案」中，都提及實行憲政的主張，中央屬望甚殷，於本黨第四屆三中全會決議開始起草憲法。故就職伊始，即羅致專家四十人，成立「憲法起草委員會」，由我自兼該會委員長，張知本、吳經熊二人爲副委員長，并推定張、吳二氏及馬寅初、焦易堂、陳肇英、傅秉常、吳尙鷹等七人爲主稿委員。首由張知本先生遵照　總理遺教起草憲法，內容分：一、基本原則，二、民族，三、民權，四、民生，五、附則，都一百七十一條，於二十二年八月十八日脫稿；張先生交稿後，即因事辭去副委員長職，旋由吳經熊先生就張稿斟酌損益，成五篇二百四十條，以吳氏個人名義發表，徵求各方意見。次由主稿委員審查吳稿及各方意見與評論，爲時近三月，就吳稿修正爲十一章一百六十六條，是爲「主稿七委員之初步稿」，都十章一百六十條。翌年二月，憲草初稿既成，起草委員會解散。六月，我請傅秉常先生等三十六人審查各方所提意見，編成「憲法草案初稿意見書彙編」，并附　國父有關憲法之遺教，由審查委員開會九次，完成「憲法草案初稿」爲十二章一百八十八條，再行刊報并印送各方，徵求意見。二十三年九月十四日，我主持立法院第三屆第六十六次會議，先後開會八次，至十月十六日完成三讀程序，是爲「立法院第一次憲法草案」，都十二章一百七十八條，呈送國民政府轉送國民黨中央審核。

此後，爲立法院與中央同志共同研究時期，玆分述其經過如次：

本黨第四屆五中全會於二十三年十二月十四日開會，就憲法中之「國體」、「行政權之行使」、「中央政府及地方政府制度」、「實施程序」與形式內容等問題決定原則。立法院本此原則，指派傅秉常、吳經熊、林彬、馬寅初、吳尙鷹、何遂、梁寒操爲審查委員，將草案逐條審查，修正爲八章一百四十九條；翌年十月二十五日，立法院第四屆第三十四次會議三讀修正通過，共分八章一百五十條，是爲「立法院第二次草案」。十一月，本黨四屆六中全會認爲尙須詳加討論；同月二十一日，五全大會決議接受該項草案，指定葉楚傖、李文範等十九人組織「憲草審議會」，並由該會擬具審議意見二十三點。中常會第十次會議決定照該意見通過後，送交立法院，並刪去草案第七十六條公務員懲戒之規定。立法院奉命後，指定傅秉常等八人先行整理，於二十五年五月一日第四屆第五十九次院會三讀修正通過，凡八章一百四十八條，是爲「立法院第三次憲法草案」，國民政府於同月五日公布，定名爲「中華民國憲法草案」，亦名「五五憲草」。

民國二十六年四月二十二日，中央第四十二次常會決議於國民大會組織法內，規定國民大會制定憲法，并決定其施行日期，刪去憲草第一百四十六條『第一屆國民大會之職權，由制定憲法之國民大會行使之』。事後，立法院遵照通過，呈請國府於是年五月十八日公佈，是爲「憲草公佈後之重加修正」。

前已言之，該定稿後之憲草，計分八章，其章目有：「總綱」、「人民之權利義務」、「國民大會」、「中央政府」、「地方自治」、「國民經濟」、「教育」、「憲法之施行及修正」等，原來還有關於「以上爲制訂「五五憲草」經過及大要；下面再談談一般的立法工作。

我自「九一八」事變的第二年擔任立法院長起，至抗戰勝利後之第三年（民國三十七年十一月）辭去斯職止，前後計十六年。此期中之立法工作，約可分爲一般立法與軍事立法兩類。

在初任立法院長時，民國建立雖已二十一年，由於內憂外患，幾無寧日，故國家建設實際還在草創階段。在草創階段之國家，百廢待舉，苟無良好之法制，建設即無軌道可循。抑有進者，本黨革命主要目的之一，就是要對外廢除不平等條約，取銷領事裁判權，以完成一現代國家眞正獨立自主的地位，而帝國主義每藉口我國法律陳舊，不適世界潮流，其司法制度不能保障外人在華權益，拒不讓步。所以，立法院同仁的工作，眞是任重而道遠。

在一般立法方面，前任院長胡漢民先生所領導的立法院，已經做了不少的事，立了不少的法。但或因當時立法技術未臻成熟，或因應當時情勢所立之法，已不能全部適用。故自我接長立法院後，即將以前已立之法積極整理修正，待立而未立之法，亦積極研究制訂。經過這十餘年來的努力，凡一個現代國家所應有的法律，已完全具備，內容亦很進步，很合理，不但我們自己覺得滿意，就是外國法學家也有良好的批評。凡是外國民刑法典所包括的立法原則和立法精神，其適合我國國情者，都酌爲採用，把外人過去所說中國法律太陳舊，司法制度太腐敗，而不允取銷領事裁判權的藉口完全打破，並使與司法裁判有關的種種程序和手段，能適合於領事裁判權取消以後，外人受我國法律裁判的需要。

十二　教育與文化

民國十六年，本黨任我爲青年部部長，這是一件作育建國人才的繁鉅工作，也是一件很有意義的工作。在此期中，也確實選拔、組訓了不少的青年人才，成爲後來抗戰建國的幹部，他們對於黨國的貢獻都是很大的。除此以外，在我任鐵道部長時，並兼長交通大學，因爲那時需要大量的鐵道建設人才，而交大正是造就這類人才的一個專門最高學府。所以，我當時對於部務和校務，都不敢偏廢。在這前後，我還擔任過嶺南大學、國民大學、大夏大學、暨南大學、中國大學董事長等職。由於董事會在性質上是一個決策機關而非執行機關，故對校務行政，并未負實際責任。

民國二十一年冬，我旅居上海，時與黨中高級同志相過從。當時大家感覺到要使我們國家的基礎鞏固，除了軍事和政治的力量外，實在應該使它建築在文化上面。中國文化本來源遠流長，有四五千年的歷史，到　總理的三民主義，更集其大成。可是那時的情形，本黨在文化上的基礎非常薄弱，馬列主義的思想甚爲流行，社會科學的書籍多受其影響。有識之士僉認有重振三民主義文化，使之發揚光大的必要，於是發起組織「中山文化教育館」。本來總理建國的遺教，不僅是屬於本黨，也是全國國民的公產，照理這個館可以由政府或黨來興辦；但當時國內的文化事業，十之八九操在黨外文人之手，一般學生和教員，都有一個錯誤的觀念，認爲三民主義，祇是國民黨的經典。在此情形之下，如果中山文化教育館再由黨與政府來辦，益滋誤會曲解。所以大家的意思，都主張用私人名義發起，作民間學術組織。翌年一月，召開發起人會議，列名者計有蔣中正、林子超、吳敬恒、張人傑、于右任、張繼、蔡元培、陳果夫、居覺生、顧孟餘、何應欽、丁惟汾、戴傳賢、吳鐵城、朱家驊、伍朝樞、宋子文、焦易堂、陳布雷、張道藩、張厲生、羅家倫、張岳軍、邵元冲、覃理鳴（振）、陳立夫、朱培德、谷正綱、顧祝同、柏文蔚、恩克巴圖、梁寒操、葉楚傖、王正廷諸先生和我等一百人。（未完）

東圖文稿

橋

關宇

由中國文化中心跨過乾尼街到砵士茂公園的天橋，現正在建築中，約於本年五月間完成。

這座天橋的建費達五十萬元，它的好處是縮短空間的距離，由砵士茂公園到文化中心去毋須跑過乾尼街，先進假日旅館才到樓上的文化中心。

我覺得橋是世界上最可愛的東西，它不僅作了大自然的裝飾品，試看「長橋臥波」，是何等的壯觀！而實際上橋的用途也極廣大，隔一條海，只要有橋相連，分在兩岸的地方便連結起來了，隔一道山峯，有吊橋可通，便不用跑落山腳再爬上來。文明越進步，橋樑越普遍，以美國爲例，各大城市的「自由道」，都是縱橫交架的天橋，對交通的疏導，有很大的貢獻。

橋象徵着融洽與友誼，中國文化中心的天橋，便像中國古老的文化，向西方文明社會伸出一隻友誼的臂膀，使中西文化交流，使各種族感情諧和，要達到「大同世界」的理想，人類精神上的橋樑是十分需要的。

爲甚麼我們新舊兩代間有鴻溝？還不是因爲在這鴻溝之間沒有橋樑嗎？

現社會最可怕的事情，便是各走極端，不容許中介份子存在，共產黨人所以要清算「修正主義」，把走這一路綫的人目爲「右派」，便是他們沒有一面倒，既然非左，一定是右，沒有溫情，沒有「修正」，左右之間的橋樑是架不起來的。

這個世代有太多的鬥爭，便是由於衝突不能避免，人類在不斷改進生活環境，建設了各式各樣的橋樑，把世界縮小了，人與人之間的距離也縮短了，可惜文明帶給人類思想上不可彌縫的現象，易言之，人類還沒有好好地在精神的領域裏多建一些橋樑。

東西德，南北越，南北韓，爲甚麼同種同文，硬要分裂爲兩個國家？其間不可能建築一道橋樑嗎？

爲甚麼有白種人優越的理論？爲甚麼世界上還存着下等民族？爲甚麼國與國間要交戰？爲甚麼種族與種族間要鬧分裂？同是圓臚方趾，不同膚色下流着相同的血液，其間不能融和相處？築一道共通的橋樑嗎？

「修橋造路」是一種善行，可是致力於造橋的人太少了。中國古來有關造橋的民間故事傳播很廣，由於造橋和犧牲人命的事實，甚至以童男童女作爲殉橋的祭品而息波臣之怒，使造橋工程順利完成，在傳統上，造橋是一項艱鉅的事業！

世態炎涼，造橋人少，而「過橋抽板」的人却很多，這是一個人人都具有「機心」的社會，恩惠只以「自私」爲衡量，而不以「道義」爲衡量。

一個人面臨絕境，在前無去路，後有追兵之際，忽然出現一道橋，眞是絕處逢生，可是當這個人過了橋以後，却又想着要毀滅這道橋，因爲在他未過橋之前，這道橋對他有利，但當他過了橋以後，這橋對他又絕對不利了。

廣東人把計劃或計謀叫作「橋」，「度橋」是草擬計劃之謂，凡事沒有計劃，那有成功之理？所以稱之爲「橋」，是很適切的。

又戲劇的內容，也稱之爲「橋段」，電影故事，叫作「戲橋」，這「橋」字便含有「媒介」的意思，通過這道橋，可把觀衆的感情與劇中人的感情結合而起共鳴，所以廣東人的俗語用字，有時是非常奧妙的。

橋是我們人類所需要的東西，不論在環境上或在精神上，多建一些橋樑是有益世道的！

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金山客曰： 其反應結果如何，未見公佈，惟可意料者，其反應當爲「痛」「快」兩字。

得啖笑□□□ 現場錄音

善忘

總經理：三月十二日我有一個非常重要嘅會要開，千祈要提醒我！

秘書：總經理，今日係三月十四日，搞個會係前日嘅事啦。

總經理：論盡，咁重要嘅會我點會唔記得呢？

秘書：你唔係去開過會囉，個班董事重選返你做總經理添。

熱褲

迷你裙之後，女性又流行「熱褲」。

金山客曰： 此種「熱褲」短至「吾不欲觀」程度，按照物理學上原理，「熱漲冷縮」，縮短之褲而稱之爲「熱褲」，似未合。

廿一世紀

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金山客曰： 除舊佈新，亦可迎接廿一世紀之來臨也。

黑吃黑

黑豹黨發生內鬨，擁有美東勢力之奇利化與擁有美西勢力之許紐文有權力之爭，互相攻訐。

金山客曰： 此乃名符其實之「黑吃黑」矣。

地獄天使

摩托車流氓黨「地獄天使」亦發生內鬨，黨員大「開片」，奧海奧省與紐約省兩派積不相容。

金山客曰： 所謂「地獄天使」，殆亦龍蛇混集之意歟？蓋龍則升天，蛇則鑽地下也。

痛快

美國西北大學有十三名少女接受打屁股，以研究性反應，半小時每人給酬十五元。

Chinese language recognition sought

• 形情威示行舉，動運化法合文中取爭年青港香

A group of college students in Hongkong, including some from foreign countries, staged a demonstration March 14 at the Hongkong Star Ferry to protest against the failure of the British colonial authorities to legalize Chinese as an official language.

The protesters, holding posters in their hands, urged the Chinese community in Hongkong to unite and demand immediate legalization of Chinese as an official language in the colony.

The language campaign was launched in September last year. Since then, the Students Union of Hongkong University has repeatedly but unavailingly demanded that the Hongkong government comply.

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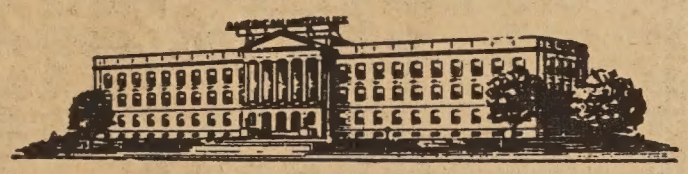

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釣魚台運動發展生枝節

Tiao Yu Tai

Fisherman's Wharf and Minority Jobs

The past and present winners at the Chinatown Lions' teenage pageant at Louie's of Grant Ave. From left: Lem Jen, Lions president; Kathy Jew, Miss Teenage Chinatown 1971; Onieda Cheng, 1st Princess; Judy Chan, 2nd Princess; Dorlie Fong, Miss San Francisco; Wilbert Kehe, District Governor Lions 464. (Kem Lee photo)

•華人獅子會舉辦少女皇后賽美，優勝者合攝爲圖
（李少吟攝）

釣魚台反侵略運動，原始動機是很好的，這是海外留學生和知識份子愛國心的表現，但現在已滲進了政治意味，使這一運動起了枝節。

在這運動進行中，旅美教育界科學界五百多位學人，曾爲確保釣魚台領土，促國府堅定立場，發表了一封給蔣總統公開函，反響甚佳，國府總統府祕書長張群曾就此作懇切的答復，以釣魚台被日佔領，有關國家領土主權，寸土片石，必據理力爭，並澄清中日韓共同開採海底資源問題，係屬民間組織，且過去會議事項與釣魚台列嶼之主權及該海域之大陸礁層開發，實無關連云。

當然此事未達目的，對於釣魚台運動，仍有繼續奮鬥、堅持到底之必要，可惜卽如上面所說，這一運動滲進了政治意味而起了枝節。

據芝加哥華人留學生所出版的「芝加哥學生論壇」第一期所報導，指出釣魚台運動芝城區的重要負責人被警方搜查扣留問訊，說是吸毒或販毒，但被拘的人却說是針對釣魚台運動的事，這事如今還未澄清，該報導原文如下：

據芝加哥大學同學的報導，物理系的范翔和化學系的吳立功（力弓），曾於二月廿四日清晨二時，被芝加哥的警方搜查其 5310 S. HARPER 之寓所。當時警方的理由是搜查毒品，結果被帶走了一些東西，而范翔・吳立功・楊勝己・林覺仁都被帶至警局，第二天始釋放。

這是一件非常嚴重的事，芝加哥警察竟搜查到芝加哥的最高學府，站在同學的立場，必須團結一致，站起來爲范翔，吳立功等人弄個水落石出。

無論吸毒或販毒，都是最不名譽的事。而這最不名譽的事，居然發生在芝加哥大學的研究所，而當事人又竟是前任同學會的副會長、釣魚台運動的重要負責人之一，眞是令人不可思議。爲了澄清這件事，我們認爲范翔，吳立功等應該勇敢地站出來說明這件事，對大家要有一個明白的交待。據范翔對人說，他們被帶至警局，就被警方把手拷起來，形同犯人，這實是太難堪了。一個高等智識份子，被警方如此侮辱，應該向警方抗議，爲甚麼范翔不對大家公佈一下眞相？

又據說范翔對人說，警方在警局詢問他的，完全針對釣魚台運動的事。爲了這件事，我們更要范翔把眞相向大家公開出來，爲甚麼釣魚台運動警方要傳詢他？他寓所裡究竟被警方搜去了甚麼？爲甚麼釣魚台行動委員會對於范翔之被搜查與傳詢一直諱莫如深？不肯向同學們宣佈？如果他果眞是吸毒或販毒，我們應該原諒他年青，幫助他戒除。如果他沒有犯法，我們應該替他申冤。但是他被警方拷起了雙手，受了侮辱而緘口不言，我們要明白是爲了甚麼？如果警方果眞是針對釣魚台運動而詢問他，他是芝加哥大學的代表之一，爲甚麼不將眞相向釣魚台行動委員會公開出來，要求全體同學予以支持？他的沉默與緘口不言，其苦衷究竟在那裡？如果范翔爲了釣魚台運動把手拷起來，我們認爲他是無辜的。但是，在幕後主持一切的那位先生應該挺胸而出，代范翔洗刷一切！爲甚麼這位先生竟縮頸不出？范翔做了一件天大的傻事，爲了風頭主義做了前台的小人物，而眞正在操縱一切。指揮一切的那位幕後人，却消遙自在。我們爲了正義，要求這位幕後人站出來！語云：「一將功成萬骨枯」，范翔之被犧牲乃在意中之事，不然，他自己也清楚，誰是眞正的幕後人？爲甚麼這幕後人不站出來？不站出來就是懦夫！（梁美芝）

這報導最重要一點，是這些被捕的留學生都和釣魚台運動有關，且暗示幕後有人主持，而使被捕者有口難言。

究竟是誰人在幕後主持呢？很顯然的，是一些利用這運動來作政治活動的人，起初「釣

（下轉第九頁）

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